Acta Apostolicae Sedis

Volume XXXIV (1942)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
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Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, YEAR XXXIV, SERIES II, VOLUME IX, PRINTED BY THE VATICAN POLYGLOT PRESS, 1942.

[*Latin ed. p. 5*]

Ann. et vol. XXXIV, 20 Ianuarii 1942 (Ser. II, v. IX) - No. I. ACTA APOSTOLICAE SEDIS. COMMENTARIUM OFFICIALE. ACTA PII PP. XII. SERMO QUEM SS.M. D.N. PIUS PP. XII HABUIT DIE XXIV DECEMBRIS A.D. MCMXLI, IN PERVIGILIO NATIVITATIS D.N. IESU CHRISTI, ADSTANTIBUS ECC.MM. PP. DD. CARDINALIBUS ET ECC.MM. DD. EPISCOPIS AC ROMANAE CURIAE PRAELATIS.

In hac sacra vigilia Sancti Natalis, Venerabiles Fratres et dilecti Filii, grato animo nostrum est videre vos hic congregatos circum nos, quasi formare, coram praesepio Bethlehe, de vestra et nostra gaudia unum devotum et familiare gaudium. Vivissime gratias vobis reddimus, non solum pro vestra amata praesentia, sed etiam pro votis auguralibus, quae dignissimus et veneratus Decanus Sacri Collegii, feliciter in hoc anno ingressus septimum lustrum Cardinalitatis suae, nobis in vestro nomine, cum tanta nobilitate accensus et effusione cordis, direxit.

Non estne, certe, Nativitas Christi, Restauratoris ruinae generis humani, fulgido Sol, qui inter tenebras corruptionis super orbis terrarum oritur? Nulla inter festivas commemorationes Ecclesiae tam fascinans, dulcis et jucunda, quam apparitio in medio nostro benignitatis et humanitatis Salvatoris Nostri, Iesu Christi. Tali dulcedine Sanctus Pontifex Leo Magnus sapiebat, cum nos docuit: "Cum semper nos gaudere in Domino omnia divina eloquia exhortent, hodie procul dubio ad spiritualem laetitiam copiosissime incitamur."

[*Latin ed. p. 6*]

6. The *Acta Apostolicae Sedis*, with its official commentary, reveals a gentle smile of satisfaction, and unveils the serene horizons of the most cherished joy, which serves to elevate the spirit, to calm anxieties, to support hopes, to lead to the peaceful paths of virtue and goodness. Celebrating the Nativity, the eloquent Bishop of Hippo, St. Augustine, invited his people to rejoice and exclaimed: "Let men rejoice, let women rejoice: for Christ is born, born of a woman... Rejoice, ye just: for the birthday of the Justifier is at hand. Rejoice, ye weak and sick: for the birthday of the Savior is at hand. Rejoice, ye captives: for the birthday of the Redeemer is at hand. Rejoice, ye servants: for the birthday of the Lord is at hand. Rejoice, ye free: for the birthday of the Liberator is at hand. Rejoice, all ye Christians: for the birthday of Christ is at hand." Let us also rejoice: "And the Word was made flesh and dwelt among us (and we saw his glory, the glory as it were of the only begotten of the Father), full of grace and truth." *Wie est Deus

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noster...* He was seen in the earth, and He spoke with men. The Word of God, the Son of God, consubstantial with the Father, the Wisdom of God incarnate, came to speak to us of God, to reveal to us the inscrutable mysteries of divine life, to grant us the privilege of being partakers of His nature: "and of his fullness have all we received, and grace for grace."

From His very appearance among us in "this created clay," He wished to speak to us with the tender eloquence of His cradle in the cave of Bethlehem, the first chair and the first school of the only divine Master of humanity. Later, He will speak to us with the admirable eloquence of His lips, from the Temple of Jerusalem, from the mountain and the lake, from the fields and the roads, from the houses and the cities of Galilee and Judea; He will speak to us with the astonishing eloquence of miracles; He will speak to us from the cenacle, from the garden of His agony, from the sublime chair of the cross, from where, with a loud voice, He will call and draw to Himself the universe, so that it may adore Him as the victor in the "miraculous duel" with death, and so that from His gibbet the disciples may make the banner of the conquest of the world to the faith in Him who justifies the impious.

Even entering into the course of time, the Son of God, clothed in our nature, walks the path of eternity, undisturbed and superior to the hatreds and persecutions of the powerful and the common people; for the fullness of time is His, and He has set its boundaries; for the heavens and the earth are His, and He created the north and the south, and He rules over the pride of the sea, and He quiets the tumult of its waves.

7. *Sermo CLXXXIV in Natali Domini*; Migne, *Patrologia Latina*, vol. 38, col. 996.

8. 1 John 1:14.

9. Baruch 3:36-38.

10. John 1:16.

11. Romans; Psalm 14:5.

12. LXXXVII 1:10-13.

[*Latin ed. p. 7*]

Acta Pii PP. XII 7. Today, the waves of the sea are more than ever troubled and tempestuous, and their horrible tremor seems to confound the gentle and persuasive eloquence of the infant's cooing of the Child of Bethlehem, which, with its first greeting, radiates all around the lights of perfect joy, and harmonizes its smile with the concert of angels who sing glory to God and peace on earth to men. What a jarring contrast, Venerable Brothers and beloved Sons, between the divine Crib, in which lies, in the tender appearance of a newborn, the Prince of Peace, and a whole world struck and

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devastated by the sinister flash of a war, the like of which humanity and the sun have never witnessed; which, from the Arctic ice to the desert, from continent to continent, from ocean to ocean, extends with iron implacability its bloody front; and from external struggles and events, it penetrates into minds, and from minds to souls, invading the realm of culture and economy, of society and the state, and causing new attitudes of spirit and feeling to sprout forth, formidable and incalculable in their extreme developments and encounters. In the deviation of hearts and intellects, loves and hates, virtues and vices, praises and criticisms, justice and injustice, peace and war, friends and enemies, good and evil are confused and distorted. A dark cloud seems to envelop human affections and judgments, and to make uncertain the path of life, already so treacherous and painful. When humanity suffers, the Church also suffers. The dissonances that trouble and break the harmony of peoples shake the air and also beat at the door of the sanctuary. And although no entrance is granted to them, nor can be granted, nevertheless, not infrequently, an echo of them reverberates in the hearts of the faithful, greater than what such discordances would deserve according to the law of God. You, Venerable Brothers and beloved Sons, who are the closest and most trusted collaborators of Our work, possess a mind capable of appreciating and weighing what offices and duties, what concerns and anxieties, what pains and distresses weigh upon the shoulders and burden the heart of he who, by inscrutable divine counsel, is called to be a loving Father to all without exception, a compassionate comforter understanding the sufferings of others, a steadfast herald of the truth, a vigilant guardian of a unity of spirit willed by God above all that separates, an unwearied advocate in the vortex of earthly contrasts, and a promoter of that fraternal feeling, which is rooted in faith, hope, and charity. Our soul, in the struggles for truth and justice, for goodness and holiness, for concord and peace, does not refuse, nor can it refuse, work and action, supplication and sacrifice. We are the...

[*Latin ed. p. 8*]

8 Acta Apostolicae Sedis - Commentarium Officiale Vicario dei Principe della pace, qui pacificavit et reconciliavit, coniungens in se caelum et terram, et ab incubatione sua regnum pacis inter viros bonae voluntatis inauguravit. Pro tranquillitate mundi, ab Christo, a Petro et a successoribus eius discimus, ut consolamenta et tribulationes simul coniungamus, ut ab Bethlehem ad Gethemani transire possimus, ut cantum angelicium gloriae Deo audiamus, et consolamentum pietatis angeli doloris. Et pro nobis, ad quam gratiam vos omnes benigne tendere potestis, animus noster respondit, ardentibus votis, quae orationem valent, expressis tam dignitate quam ardore ab Eminenti Decano Sacri Collegii, interprete affectus et devotionis vestrorum omnium. Ita; orationes ad Deum sunt vuestros auguri natalizi, directa ad caelum, ut super nos descendat auxilium et benedictio divina.

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Contra insidias Satanae, Dominus noster pro Petro orationem suam opposuit, et dixit: "Io prexui pro te, ut non deficit fides tua;" et oratio Christi a Patre exaudita est, qui semper audit Filium suum dilectum. Ab Ipso Ecclesia primitiva discipuit orare pro primo Papa, quando Petrus in catenis iacebat, separatus a grege Christi et impeditus in officio pastorali suo: "Peter therefore was kept in prison. But prayer was made without ceasing by the church unto God for him."

9 10 Hodie, cum, ex una parte, inevitabilia effecta belli, ex altera, diversas causas, quasi murum ferreum, obstacula in quibusdam regionibus, prope insuperabilia, contra contactum immediatum, constantem et vivum inter Pastorem et gregem, omnis noster profundior et tranquillans consilium reponitur in spe extraordinaria assistance Domini et in oratione totius Ecclesiae quae illam implorat. Vuestra promessa de supplicationes ad Deum, nobis offerta in spiritu ardente iuventutis Ecclesiae, est nobis pretiosum praesidium illius intimae et sublimis unionis, ubi Caput et membra coniunguntur, animantur, sublevantur et adiuvantur in mystico corpore Christi, et eodem tempore est donum natalitium maxime desideratum, accceptum cum gaudio et cum gaudio reciproco, quod amor vester et devotio vobis licet praebere. In hac extraordinaria conditione Ecclesiae et populi Christiani, proponimus nobis, ut et antea, hodie ipsum nuntium radiophonum ad omnes filios et filias nostros dilectos in universo dirigere, in hac hodierna sollemni commemoratione, desiderantes audire. Luc., XXII, 32. * Act., XII, 5.

[*Latin ed. p. 9*]

The Acts of Pope Pius XII, 9, speak with the voice of the common Father, who is not ignorant of their needs, their sorrows, their anxieties, and their desires; the voice of the Master, who, amidst the fog of vanities and the dreams of the present moment, points out to them those true and luminous paths, which lead, in thought and deed, to internal and external peace, to a new order of private and public life, rooted in divine law; the voice of He who, remaining above the agitations and conflicts, and yet contemplating and penetrating them from above, cannot be, nor should be considered, accessible to any passion, to any prejudice, to any partiality, that disturbs the soul. Soon, this Christmas message will spread throughout a world torn by discord, ravaged by weapons, and bleeding from a thousand wounds. May He, from whose divine lips the cry already came forth: "Every one that is of the truth, heareth my voice," assist, accompany, and strengthen our weak word with His grace, enliven it with His inspiration, and illuminate it with His light. May the Lord not will or permit that it wither on the stony ground of hardened hearts, nor die stifled in the thicket of blind and senseless selfishness, at the very beginning of enmities, but may He prepare and grant it a fertile soil of minds and hearts open to it, so that the calamity that has befallen the world may be a teacher of fortitude and

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prudence, inspiring all to dare everything to undertake and direct, with generous intentions and pure sentiments, the formidable work of a new order, which aims to create for the human family and all its members new, possible, and suitable conditions of life, and new joy of concord.

11. You and We know, Venerable Brothers and beloved Sons, that the paths of will and action must be illuminated by the light of understanding; and therefore, no new order, worthy of the name, can exist without a ray of supernatural wisdom illuminating the paths of those who will embark on the journey of preparing a new and better future for peoples and nations. From where will this high wisdom come to men? From what source will it be drawn? It is written: "The word of God on high is the fountain of wisdom, and her ways are everlasting commandments." The Word of God, to whom in excelsis glory is sung by the angels, He who became for us wisdom from God, deigned, through His Incarnation, to remedy the ignorance that man inherited from the first father, deceived by the serpent who promised him the knowledge of good and evil. From the Word of God, with 12 3 1 1 John, XVIII, 37. 18 Ecclesiasticus, I, 5. , 1 Corinthians, I, 30.

[*Latin ed. p. 10*]

10 *Acta Apostolicae Sedis* – A commentary official, drawn from the eternal wisdom, from which all things were made, and from which man was created in the image and likeness of God, derives all human wisdom. Before the cradle of this Incarnate Wisdom, together with you and with all those united with Us in faith in Christ, with the hope and confidence that from the brilliant treasures of His wisdom and knowledge, hidden beneath the shadow of His flesh, a ray of true wisdom may descend upon the rulers of nations embroiled in bloody conflict, We raise the suppliant cry of the Church during this sacred Advent: "O Wisdom, proceeding from the mouth of the Most High, reaching from one end to another, mightily and sweetly governing all things, come and teach us the way of prudence!" With this prayer on our lips and with Our most intimate and paternal wishes for all of you, Venerable Brothers and beloved children, We impart to you, from the fullness of Our heart with particular affection, the Apostolic Blessing.

14 y A MESSAGE FROM THE SUPREME PONTIFF, GIVEN ON THE TWENTY-FOURTH DAY OF DECEMBER IN THE YEAR OF OUR LORD NINETEEN HUNDRED AND FORTY-ONE, ON THE EVE OF THE NATIVITY, TO THE ENTIRE WORLD.

In the dawn and light that shines forth before the feast of the Holy Nativity, a feast always awaited with a lively yearning for sweet and profound joy, as every forehead prepares to bow and every knee to bend in adoration before the ineffable mystery of the merciful goodness of God, Who, in His infinite charity, willed to give to humanity His only-begotten Son as the greatest and most august gift; Our heart, beloved children and

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daughters, scattered throughout the face of the earth, expands towards you, and, though not forgetting the earth, it rises and deepens in the heavens. The star, indicating the cradle of the newborn Redeemer, for two thousand years has shone wonderfully in the sky of Christendom. Let the nations rage, and let the peoples conspire against God and against His Messiah: through the storms of the human world, the star has known no setting, knows no setting, nor will it ever know a setting; the past, the present, and the future are its. It warns us never to despair: it shines upon the peoples, even when, as upon a roaring ocean in a storm, dark whirlwinds gather, generating massacres and miseries. Its light is a light of comfort, of hope, of unwavering faith, of life and certainty.

[*Latin ed. p. 11*]

The Acts of the Holy Popes, in the final triumph of the Redeemer, will overflow, like a torrent of salvation, into peace within and glory for all those who, having been raised to the supernatural order of grace, will have received the power to become sons of God, because born of God. Therefore, We, who, in these bitter times of warfare, are grieved by your sorrows and pained by your sufferings, We who live as you do under the grievous burden of a scourge that is tearing humanity apart for a third year, on the eve of such a solemnity, desire to turn to you with a heart full of paternal compassion, to exhort you to remain steadfast in the faith, and to impart to you the comfort of that true, abundant, and transcendent hope and certainty that radiates from the cradle of the newborn Savior. Indeed, beloved children, if our eyes did not look beyond the material and the flesh, we would scarcely find any reason for comfort. For, yes, the bells proclaim the joyful message of Christmas, churches and chapels are illuminated, religious harmonies gladden the spirits, and all is festivity and adornment in the sacred temples; but humanity does not cease to tear itself apart in a devastating war. In the sacred rites, the marvelous antiphon echoes from the lips of the Church: "Rex pacificus magnificatus est, cuius vultum desiderat universa terra" (The King of peace is magnified, whose countenance all the earth desires); but it resounds in stark contrast with events that rumble through plains and mountains with a terrifying roar, devastate lands and homes across vast regions, and cast millions of people and their families into unhappiness, misery, and death. Certainly, admirable are the many displays of indomitable courage in the defense of right and of native soil; of serenity in suffering; of souls that live as flames of holocaust for the triumph of truth and justice. But even with anguish that presses upon our soul, We think and, as if in a dream, We look at the terrible clashes of arms and blood of this year that is drawing to a close; at the unhappy fate of the wounded and the prisoners; at the bodily and spiritual sufferings, at the massacres, the destructions, and the ruins that aerial warfare brings and inflicts upon great and populous cities, upon centers and vast industrial

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territories, at the depleted wealth of the States, at the millions of people whom this immense conflict and harsh violence are casting into misery and destitution. And while the vigor and health of a large part of the youth, who were maturing, are being undermined by the deprivations imposed by the present scourge, on the contrary, the expenses and burdens of war are rising to dizzying heights, originating a contraction of productive forces.

[*Latin ed. p. 12*]

Acts of the Apostolic See - Commentary 12. In the civil and social sphere, official actions cannot fail to give grounds for the anxieties of those who look with concern towards the future. The idea of force stifles and perverts the norm of law. It makes it possible, and offers an open door, for individuals and social or political groups to harm the goods and the lives of others; let all other moral corruptions disturb and inflame the civil atmosphere into a tempest; and you will see the notions of good and evil, of right and injustice, lose their sharp outlines, become blurred, confused, and threaten to disappear. He who, through the ministry of the pastoral office, has the means to penetrate hearts, knows and sees what a mass of untold pains and anxieties are aggravated and amplified in many souls, diminishing their desire and joy in working and living; it stifles their spirits and makes them mute and indolent, suspicious and almost without hope in the face of events and needs: disturbances of the soul that no one can take lightly, if he cares for the true good of the people, and desires to promote a not distant return to normal and orderly conditions of life and action. Faced with such a vision of the present, a bitterness arises that invades the breast, all the more so because today no path to understanding seems open between the belligerent parties, whose mutual aims and war programs appear to be irreconcilably opposed. When the causes of today's ruin are investigated, before which humanity, which considers them, remains perplexed, it is not infrequently said that Christianity has failed in its mission. From whom and whence does this accusation come? Perhaps from those apostles, glory of Christ, from those heroic zealots of the faith and justice, from those pastors and priests, heralds of Christianity, who, through persecutions and martyrdoms, ennobled barbarity and prostrated it before the altar of Christ, who initiated Christian civilization, saved the relics of the wisdom and art of Athens and Rome, gathered the peoples in the name of Christ, spread knowledge and virtue, raised the cross above the airy pinnacles and the vaults of cathedrals, images of heaven, monuments of faith and piety, which still raise their heads, venerated among the ruins of Europe? No: Christianity, whose strength derives from Him who is the way, the truth, and the life, and stands and will stand with it until the consummation of the ages, has not failed in its mission; but men have rebelled against true Christianity, faithful to Christ and to his doctrine; they have fashioned a Christianity to their liking, a new idol that does not save,

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but repulses, the passions of the concupiscence of the flesh, the fear of gold and silver that fascinates the eye, and the pride of the...

[*Latin ed. p. 13*]

Acts of Pope Pius XII, Book 13, chapter 1: A new religion without soul, or a soul without religion, a mask of dead Christianity, devoid of the spirit of Christ; and they have proclaimed that Christianity has failed in its mission! Let us delve into the depths of the conscience of modern society, and re-examine the root of evil: where does it lie? Without doubt, even here we do not wish to remain silent concerning the praise due to the wisdom of those Governors, who have always favored, or have desired and known how to restore, to the advantage of the people, the values of Christian civilization in the happy relationships between Church and State, in the protection of the sanctity of marriage, in the religious education of youth. But we cannot close our eyes to the sad vision of the progressive desacralization of individuals and society, which, having passed from the laxity of customs, has led to the weakening and open denial of truths and forces destined to illuminate the intellects on good and evil, to strengthen family life, private life, and public and state life. A religious anemia, almost a contagion, has thus afflicted many peoples of Europe and the world, and has created in souls such a moral void that no religious reformation or national and international mythology would suffice to fill it. For decades and centuries, through words and actions and measures, has there not been a constant effort, whether well or poorly executed, to tear from the hearts of men, from childhood to old age, the faith in God, Creator and Father of all, rewarder of good and punisher of evil, distorting education and instruction, fighting and oppressing with every art and means, with the dissemination of the word and the press, with the abuse of science and power, the religion and the Church of Christ? Overwhelmed by the spirit in the moral abyss through estrangement from God and from Christian practice, nothing remained but that the thoughts, intentions, endeavors, judgments, actions, and work of men should be directed and aimed at the material world, toiling and sweating to expand in space, to grow more than ever beyond all limits in the acquisition of wealth and power, to compete in speed in producing more and better everything that material progress or advancement seemed to require. Hence, in politics, the prevalence of an unrestrained impulse towards expansion and mere political gain, regardless of morality; in the economy, the dominance of large and gigantic enterprises and associations; in social life, the influx and crowding of vast numbers of people into the large cities and centers of industry and commerce, with that instability that follows and accompanies a multitude of men, who change homes and residences, countries and professions, pas-

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sions and friendships.

[*Latin ed. p. 14*]

14 Acta Apostolicae Sedis — Official Commentary. It did not come about without reason that the reciprocal relations of social life took on a purely physical and mechanical character. With contempt for all reasonable restraint and regard, the naked possession of power supplanted the norms of order, the regulator of human coexistence, which, emanating from God, establish what natural and supernatural relationships exist between the individual and society, and between the individual and the law. The majesty and dignity of the human person and of particular societies were mortified, humiliated, and suppressed by the idea of force creating law; private property became for some a means of direct exploitation of the work of others, for others it generated jealousy, resentment, and hatred; and the organization that followed became a powerful weapon of struggle to promote partisan interests. In some countries, an atheistic or anti-Christian conception of the State, with its vast tentacles, has so captivated the individual that it almost deprives him of independence, not less in private life than in public life. Who today can be surprised if such a radical opposition to the principles of Christian doctrine ultimately turned into a fierce clash of internal and external tensions, leading to the extermination of human lives and the destruction of property, as we see and witness with profound sorrow? A disastrous consequence and fruit of the social conditions now described, war, far from arresting its influence and development, promotes, accelerates, and expands it, with so much greater ruin, the longer it lasts, rendering the catastrophe even more widespread. From Our words against the materialism of the last century and the present time, it would be wrong for someone to deduce a condemnation of technical progress. No; We do not condemn what is a gift of God, Who, as He causes bread to spring forth from the soil of the earth, in the deepest recesses of the earth, on the days of creation, concealed treasures of fire, of metals, of precious stones, to be dug up by the hand of man for his needs, for his works, for his progress. The Church, mother of so many Universities of Europe, which still exalts and gathers the most daring masters of science, explorers of nature, does not ignore, however, that of every good and even of the very freedom of the will, one can make use that is worthy of praise and reward, or of blame and condemnation. Thus it has happened that the spirit and tendency with which technical progress was often used has led to the point that, at this hour, technology must atone for its error and be almost a punisher of itself, creating instruments of ruin that destroy today what it built yesterday.

[*Latin ed. p. 15*]

Acta Pii PP. XII. Di fronte alla vastità del disastro, originato dagli errori indicati, non si offre altro rimedio, se non il ritorno agli altari, alle cui pie

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istituzioni innumerevoli generazioni di credenti già attingevano la benedizione e l'energia morale per il compimento dei propri doveri; alla fede, che illuminava individui e società e insegnava i diritti e i doveri spettanti a ciascuno; alle sagge e incrollabili norme di un ordine sociale, le quali nel terreno nazionale, come in quello internazionale, ergono un'efficace barriera contro l'abuso della libertà, non altrimenti che contro l'abuso del potere. Ma il richiamo a queste benefiche sorgenti deve risuonare alto, persistente, universale, nell'ora in cui il vecchio ordinamento sarà per scomparire e cedere il passo e il posto a un nuovo. La futura ricostruzione potrà presentare e dare preziose facoltà di promuovere il bene, non prive anche di pericoli di cadere in errori, e con gli errori favorire il male; ed esigerà serietà, prudenza e matura riflessione, non solo per la gigantesca arduità dell'opera, ma ancora per le gravi conseguenze che, qualora fallisse, causerebbe nel campo materiale e spirituale; esigerà intelletti di larghe vedute e volontà di fermi propositi, uomini coraggiosi e operosi, ma, sopra tutto e avanti tutto, coscienze, le quali nei disegni, nelle deliberazioni e nelle azioni siano animate e mosse e sostenute da un vivo senso di responsabilità, e non rifuggano dall'inchinarsi davanti alle sante leggi di Dio; perché, se con la vigoria plasmatrice nell'ordine materiale non si accoppierà somma ponderatezza e sincero proposito nell'ordine morale, si verificherà senza dubbio la sentenza di S. Agostino: *Bene cumini, sed in via non currunt. Quanto plus currunt, plus errant, quia a via recedunt.* Né sarebbe la prima volta che uomini, i quali aspirano a cingersi del alloro di vittorie guerresche, sognassero di dare al mondo un nuovo ordinamento, indicando nuove vie, a loro parere, conducenti al benessere, alla prosperità e al progresso. Ma ogni qualvolta cedettero alla tentazione di imporre la loro costruzione contro il dettame della ragione, della moderazione, della giustizia e della nobile umanità, si trovarono caduti e stupiti a contemplare i ruderi di speranze deluse e di progetti abortiti. Onde la storia insegna che i trattati di pace, stipulati con spirito e condizioni contrastanti sia con i dettami morali sia con una genuina saggezza politica, mai non ebbero vita, se non grama e breve, mettendo così a nudo e testimoniando un errore di calcolo, umano senza dubbio, ma non per questo meno esiziale.

[*Latin ed. p. 16*]

16 Acta Apostolicae Sedis – Official Commentary. The ravages of this war are already too great, and it would be detrimental to add to them those of a frustrated and disappointed peace; and therefore, to avoid such a calamity, it is necessary that, with sincerity of purpose and energy, with a determination to make a generous contribution, all peoples, indeed the entire human race, cooperate, not just this or that party, not just this or that people. It is a universal undertaking for the common good, which requires the collaboration of Christendom, for the religious and moral aspects of the new edifice that is to be built. Therefore, we invoke a right of ours, or

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rather, we fulfill a duty of ours, if today, on the eve of the Holy Nativity, the divine dawn of hope and peace for the world, with the authority of our apostolic ministry and the warm encouragement of our heart, we call the attention and meditation of the entire universe to the dangers that threaten and undermine a peace, which must be the firm foundation of a true new order, and which must respond to the expectations and desires of the peoples for a more tranquil future. This new order, which all peoples yearn to see established, after the trials and ruins of this war, must be built upon the unshakable and immutable rock of the moral law, manifested by the Creator Himself through the natural order, and which He has imprinted in the hearts of men with indelible characters; a moral law, the observance of which must be instilled and promoted by the public opinion of all nations and all states with such unanimity of voice and force, that no one may dare to question it or weaken its binding force. As a shining beacon, it must, with the rays of its principles, direct the course of the endeavors of men and states, who will have to follow its admonishing, salutary, and profitable guidance, if they do not wish to condemn every effort and striving to establish a new order to ruin and shipwreck. Therefore, summarizing and supplementing what We have expounded on other occasions, We also insist now on certain essential prerequisites of an international order, which, by ensuring a just and lasting peace for all peoples, will be fruitful in well-being and prosperity.

1° In the realm of a new order founded on moral principles, there is no place for the violation of the freedom, integrity, and security of other nations, whatever their territorial extent or their capacity for defense. If it is inevitable that the great powers, due to their greater possibilities and power, will pave the way for the formation of economic groups among themselves and smaller nations, and...

[*Latin ed. p. 17*]

●*'-● - ' ' –\ ïfJxMl PU Pp. 'Xîî ' V , i-.' Í7 deboli; nondum tamen, in universum, est incognita — sicut omnibus, in ordine ad bonum commune — ius illorum ad observantiam libertatis suae in re politica, ad custodiam neutralitatis in controversiis inter civitates, quae eis debetur secundum legem naturalem et gentium, ad tutelam progressus oeconomiae suae, quia solum sic possunt consequi convenienter bonum commune, prosperitatem materialem et spiritualem populi sui.

2° In ordine ad novum ordinamentum fundatum in principiis moralibus, non est locum pro oppressione manifesta vel occulta singularitatum culturalium et linguisticarum minorum nationalium, pro impedimento et contractione facultatum oeconomicorum eorum, pro limitatione vel abolitione fecunditatis naturalis eorum. Quanto conscius auctoritas statalis iura minorum observat, tanto certius et efficacius potest ex membris eorum exigere adimplemendum officis civilium, quae communia sunt ceteris civibus.

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3° In ordine ad novum ordinamentum fundatum in principiis moralibus, non est locum pro calculis egoisticis et angustis, quae tendunt ad occupandam fontes oeconomicos et res communes, ut nationes, quae naturae minus favorem habent, excludantur. Hoc admodum consolatur Nos videre necessitatem participationis omnium in bonis terrae etiam apud illas nationes, quae in effectu huius principii pertinere videntur ad ordinem eorum "qui dant" et non "qui accipiunt." Sed conveniens est aequitati ut solutio huius quaestionis, quae magni momenti est pro oeconomia mundi, fiat methodice et progressive cum necessariis cautionibus, et ut discat ex erroribus et omissionibus praeteritorum. Si in pace futura haec res non audacter tractabitur, in relationibus inter populos manebit radix profunda et vasta, quae amari contrastus et exasperatas gelosias gignit, quae tandem ad novos conflictus ducent.

4° In ordine ad novum ordinamentum fundatum in principiis moralibus, non est locum — postquam remota sunt flagitia bellorum armatorum — pro bello totali nec pro insana cursu armatorum. Non licet ut calamitas belli mundani, cum ruinis oeconomicis et socialibus, et aberrationibus et perturbationibus moralibus, tertio iam tempore super humanitatem ruat. Ut enim humanitas a tali flagello tueatur, necesse est ut...

[*Latin ed. p. 18*]

Apostolic Instruction:

Regarding disarmament, it is necessary that progress be made through a gradual and appropriate limitation of armaments. The imbalance between the excessive arming of powerful states and the deficient arming of weaker states creates a danger to the preservation of the tranquility and peace of peoples, and it is advisable to establish a broad and proportionate limit on the manufacture and possession of offensive weapons. Furthermore, in proportion to the extent to which disarmament is implemented, appropriate means must be established, honorable for all and effective, to restore to the principle "pacts must be observed," the vital and moral function that it deserves in legal relations between states. This principle, which in the past has suffered from worrying crises and undeniable violations, has encountered a nearly incurable distrust among the various peoples and their respective rulers. For mutual trust to be reborn, institutions must arise which, by earning general respect, dedicate themselves to the noble task of both guaranteeing the sincere fulfillment of treaties and of promoting, according to the principles of law and equity, appropriate corrections or revisions thereof. We do not conceal the accumulation of difficulties to be overcome, and the almost superhuman force of good will required from all parties, in order to find a happy solution to the twofold task outlined here. But this common endeavor is so essential for lasting peace that nothing should deter responsible statesmen from undertaking it and cooperating with the forces of a good will, which, looking to the future good, overcomes

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the painful memories of unsuccessful attempts in the past, and is not dismayed by the knowledge of the gigantic effort required for this work.

5. In the field of a new order founded on moral principles, there is no place for the persecution of religion and the Church. From a living faith in a transcendent personal God, a clear and resilient moral vigor springs forth, which informs the entire course of life; for faith is not only a virtue, but the divine door through which all virtues enter into the temple of the soul, and which constitutes that strong and tenacious character that does not waver in the trials of reason and justice. This is always true; but it shines even more brightly when the greatest courage and moral energy are demanded from both statesmen and the last of the citizens, in order to rebuild a new Europe and a new world from the ruins that the world conflict, with its violence, hatred, and division of brethren, has accumulated. As for the social question in particular, which will present itself more acutely at the end of the war, Our Predecessors and We ourselves have indicated...

[*Latin ed. p. 19*]

Indeed, there are twelve norms for resolution; however, it must be understood that these can only be fully implemented and bear fruit if those in positions of power, and the people, employers, and workers, are animated by faith in a personal God, the Legislator and Judge, to whom they must render an account of their actions. For, while incredulity, which attacks God, the orderer of the universe, is the most dangerous enemy of a just new order, every man, on the other hand, who believes in God is a powerful advocate and defender of it. He who has faith in Christ, in His divinity, in His law, in His work of love and brotherhood among men, will bring particularly valuable elements to the social reconstruction; all the more so if those in positions of power demonstrate their willingness to open wide the doors and clear the way for the Church of Christ, so that, free and unhindered, by putting its supernatural energies at the service of understanding between peoples and peace, it may cooperate with its zeal and its love in the immense work of healing the wounds of war. It is therefore inexplicable how, in some regions, numerous measures obstruct the message of the Christian faith, while granting ample and free passage to propaganda that combats it. They deprive youth of the beneficial influence of the Christian family and alienate them from the Church; they educate them in a spirit adverse to Christ, instilling in them conceptions, principles, and practices that are anti-Christian; they make the work of the Church in the care of souls and in acts of charity difficult and troubled; they deny and reject its moral influence on the individual and society: all of these measures, far from having been mitigated or abolished during the course of the war, have, in many respects, become even more severe. That all of this, and more, may continue amidst the sufferings of the present time is a sad sign of the spirit with which the enemies of the Church impose upon the faithful, amidst all

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their other sacrifices, the agonizing burden of a bitterness that weighs upon consciences. We love, may God bear witness, all peoples without exception; and to avoid even the appearance of being motivated by partisan spirit, We have imposed upon Ourselves the greatest reserve until now; but the measures against the Church and the aims that they pursue are such that they oblige Us, in the name of truth, to speak out, lest, perchance, confusion arise among the faithful. We look today, beloved children, to the God-Man, born in a cave to raise up man to that greatness from which he had fallen through his own fault.

[*Latin ed. p. 20*]

In this Apostolic Age, a commentary, the fault, in order to restore it to the throne of freedom, justice, and honor, which the centuries of false gods had denied it. The foundation of that throne will be Calvary; its adornment will not be gold or silver, but the blood of Christ, divine blood that has flowed upon the world for two thousand years, and that stains the lips of its Bride, the Church, and, purifying, consecrating, sanctifying, and glorifying its children, becomes the whiteness of heaven. O Christian Rome, that blood is your life: by that blood you are great, and you illuminate with your greatness even the ruins and vestiges of your pagan grandeur, and you purify and consecrate the codes of legal wisdom of the praetors and the Caesars. You are the mother of a higher and more human justice, which honors you, your seat, and those who listen to you. You are a beacon of civilization, and civil Europe and the world owe you all that is most sacred and most holy, all that is most wise and most honorable, which elevates peoples and beautifies their history. You are the mother of charity: your glories, your monuments, your hospitals, your monasteries and convents, your heroes and heroines, your heralds and missionaries, your ages and centuries with their schools and universities, testify to the triumphs of your charity, which embraces all, suffers all, hopes all, and works to be all to all, to comfort and uplift all, to heal all, and to call all to that freedom given to man by Christ, and to tranquilize all in that peace which unites the peoples of all men, under whatever sky, whatever language or custom distinguishes them, making one family, and of the world a common homeland. From this Rome, center, fortress, and teacher of Christianity, a city more eternal for Christ than for the Caesars, We, moved by the ardent and lively desire for the good of individual peoples and the entire human race, address Our voice to all, praying and imploring that the day may not be delayed when, in all places where today hostility against God and Christ drags men to ruin, both temporal and eternal, greater religious knowledge and new intentions may prevail; the day when, upon the cradle of the new order of peoples, the star of Bethlehem may shine, announcing a new spirit that moves us to sing with the angels: "Glory to God in the highest," and to proclaim, as a gift finally bestowed from heaven, to all nations: "Peace

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on earth to men of good will." When the dawn of that day breaks, with what joy will nations and rulers, free from the fears of treachery and the resumption of conflicts, transform swords, which tear human breasts, into ploughshares, ploughing, under the sun of divine blessing, the fertile bosom of the earth, to wrest from it bread, so moistened with sweat, but no longer with blood and tears! In such expectation and with this yearning prayer on our lips, we...

[*Latin ed. p. 21*]

From the Acts of Pope Pius XII: We offer our greetings and our blessing to all our children throughout the universe. May our blessing descend most abundantly upon those – priests, religious, and laypeople – who suffer pains and anxieties for their faith; may it also descend upon those who, although not belonging to the visible body of the Catholic Church, are close to us through their faith in God and in Jesus Christ, and who agree with us on the fundamental order and aims of peace; may it descend with particular affection upon those who groan in sadness, in the harsh trials of this time. May it be a shield for those who are engaged in military service; a medicine for the sick and wounded; a comfort for the prisoners, for those expelled from their native land, for those far from their domestic hearth, for those deported to foreign lands, for the millions of the poor who struggle every hour against the terrifying pangs of hunger. May it be a balm for every pain and misfortune; may it be support and consolation for all the poor and needy who await a friendly word, which may pour into their hearts strength, courage, sweetness of compassion, and fraternal aid. Finally, may our blessing rest upon those souls and those merciful hands, who, with inexhaustible and generous sacrifice, have given us the means to, despite the limitations of our resources, wipe away tears, alleviate the poverty of many, especially the poorest and most abandoned among the victims of war, thereby demonstrating how the goodness and benevolence of God, whose supreme and ineffable revelation is the Child of the manger, who willed to make us rich through His poverty, never cease, despite the changes of times and misfortunes, to be alive and active in the Church. To all, we impart, with profound paternal love from the fullness of our heart, the Apostolic Blessing. 7

[*Latin ed. p. 22*]

Acts of the Apostolic See - Official Commentary 8, 8. SUPREME SACRED CONGREGATION. OFFICE DECREE.

The following question was posed to this Supreme Holy Congregation:

1. Whether the guarantees which, according to canon 1061, must be provided for all Catholic children to be baptized and educated, apply only to children who are to be born, or also to children who, perhaps, have already been born before the celebration of the marriage;

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2. What is to be thought regarding marriages celebrated with guarantees concerning children to be born, neglecting, perhaps, children who have already been born.

The Most Reverend Fathers, entrusted with the safeguarding of faith and morals, in a plenary session on the fourth day of the month of December, 1941, responded to the aforementioned questions as follows:

To 1: Affirmative, to the first part; Negative, to the second part; To 2: Provision is made in the first. And the reasoning is as follows: Although, by itself, according to the aforementioned canon, guarantees are not required for children who perhaps have already been born before the celebration of the marriage, it is absolutely necessary to remind the spouses of the grave obligation of divine law to care for the Catholic education of even those children who perhaps have already been born.

And on Friday, January 15, 1942, the Most Holy Lord Pope Pius XII, by the Divine Providence, in his customary audience granted to the Eminent and Reverend Prefect of the Holy Office, approved, confirmed, and ordered the publication of the resolution of the Most Reverend Fathers.

Given at Rome, on January 16, 1942.

I. Pepe, Notary of the Supreme Sacred Congregation of the Holy Office.

[*Latin ed. p. 23*]

The Most Holy Pope Pius XII, by the divine Providence, and through successive decrees of the Sacred Congregation of Councils, has provided for the following churches with new pastors, namely: on December 6, 1941. — To the titular episcopal church of Letea, he appointed the Reverend Peter Bartholome, parish priest in the diocese of Winona, whom he established as coadjutor with the right of succession to His Excellency, the Most Reverend Francis Busch, Bishop of St. Clodoald. — To the titular episcopal church of Teos, he appointed the Reverend Edward Hettinger, Chancellor of the episcopal curia of Columbus, whom he designated as an auxiliary to His Excellency, the Most Reverend James Hartley, Bishop of the same diocese. On December 26. — To the metropolitan church of St. Christopher in Havana, he appointed the Reverend Emmanuel Arteaga, Capitular Vicar of the same Archdiocese. — To the cathedral church of Pinar del Rio, he appointed the Reverend Evelio Diaz y Cia, Rector of the Archiepiscopal Seminary of St. Christopher in Havana. On December 27. — To the cathedral church of Superior, he appointed the Reverend William O'Connor, parish priest in the city of "Milwaukee." On January 3, 1942. — To the cathedral church of Valencia in Brazil, he appointed His Excellency, the Most Reverend Rudolph De Oliveira Penna, formerly Bishop of Barra (do Rio Grande). On January 10. — To the cathedral church of Piazza Armerina, he appointed the Reverend Antonin Catarella, General Vicar of the Diocese

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of Agrigento.

[*Latin ed. p. 24*]

Acts of the Apostolic See ~ Commentary Office

ACTS OF THE SACRED ROMAN ROTA TRIBUNALS

Summons

MILAN. NULLITY OF MARRIAGE (RICHTER-LORIOLI)

Since the actual place of residence of the Lady Pauline Lorioli, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 16, 1942, at 11 o'clock, to discuss the doubt mentioned above, or to affix her signature, and to set the date for the hearing of the cause before the Rota: Whether there exists a nullity in the marriage in this case.

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Pauline Lorioli, must take care to inform her of this summons.

* William Heard, Prefect.

From the Chancery of the Tribunal of the Sacred Roman Rota, January 17, 1942.

Since the place of current residence of Madame Pauline Lorioli, defendant in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 16, 1942, at 11 o'clock, to agree upon or sign the aforementioned doubt, and to set the date for the decision of the cause before the Rota.

Does a nullity of marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Pauline Lorioli must, as far as possible, inform her of this summons.

[*Latin ed. p. 25*]

Ann. et vol. XXXIV (Ser. II, v. IX) - No. 2, February 24, 1942.

ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY.

ACTA of Pope Pius PP.

APOSTOLIC CONSTITUTIONS.

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I. CAEBUANA (TAGBILARAN). A diocese is erected from the Archdiocese of the Name of Jesus, that is, Cebu, and is named "Tagbilaran," and is made a suffragan diocese of the Archdiocese of Cebu.

PIUS, SERVANT OF THE SERVANTS OF GOD.

For the perpetual memory of the matter, We, seated in the sublime Chair of Peter, though unworthy, must, with diligent study, strive to bring about, for the benefit of the Catholic name and the eternal salvation of the faithful, what may be advantageous and beneficial.

Considering this, We deem it fitting to divide those dioceses, whether because of excessive size, or because of the increase in the number of the faithful, or for other just reasons, which cannot be properly governed by one, or even by the most diligent, pastor, and to establish new dioceses from them, entrusting them to other pastors.

Therefore, when the venerable Brother Gabriel Reyes, Archbishop of the Metropolitan Church of the Name of Jesus, that is, Cebu, requested this Holy See to separate a portion from the vast territory of his archdiocese, for the greater benefit of the Christian faithful, and to erect a new diocese from it, We, after having heard the favorable opinion of the venerable Brother William Piani, titular Archbishop of Nicosia, Our Apostolic Delegate in the Philippine Islands, and after mature deliberation on the matter, and after having offered prayers, have decided to approve.

Wherefore, with the necessary provisions made, and with the consent of those whose interests are involved, We declare, with full certainty, as recorded in the ACTA, vol. I, no. 2, February 24, 1942.

[*Latin ed. p. 26*]

26 Acta Apostolicae Sedis - In this official commentary on the fullness of apostolic power, we separate from the archdiocese of the Name of Jesus the territory of the civil province of Bohol, which presently includes the large island of the same name and the adjacent islands of Panglao, Lapinin, Jau, Mahanay, Eandayan, Pangangan, and Cabildo, and from this detached territory, we establish a new diocese, which we wish to be called "Tagbilaran," and we decree. We establish the episcopal seat of this diocese in the city of Tagbilaran, and therefore we raise it to the rank of a city, granting it all the rights and privileges with which other episcopal cities are endowed. We also decree that the Bishop shall have his Cathedral in the church dedicated to God, in honor of St. Joseph, the universal Patron of the Church, which exists in that city, and for this reason, we raise it to the rank and dignity of a Cathedral Church, and we grant to it and to the Bishops of Tagbilaran, for the time being, all the rights, privileges, honors, insignia, favors, and graces with which other Cathedrals and their officials commonly enjoy, and we likewise subject them to the same burdens and

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obligations with which others are burdened. We constitute this new diocese of Tagbilaran as a suffragan of the Metropolitan Church of the Name of Jesus, or Cebu, and we subject its current Bishop to the jurisdiction of the Metropolitan Archbishop. Since the circumstances of the present time do not permit the immediate establishment of a Chapter of canons in this new diocese, we grant that, in the meantime, diocesan Consultors be chosen and employed for the purpose of administering justice. Furthermore, with regard to the governance and administration of this diocese, we command that the procedures prescribed by sacred canons be observed concerning the election of a Capitular Vicar or Administrator in the event of a vacancy, the establishment of a diocesan seminary, the rights and obligations of the clergy and the faithful, and other matters of this kind. With particular regard to the clergy, we decree that as soon as these Our Letters concerning the erection of the diocese have been given for execution, the clergy legitimately residing within its territory shall be considered to be assigned to that diocese. The episcopal mensal is presently constituted by the revenues and offerings of the Curia episcopalis, which are customarily provided by the faithful for the benefit of the diocese that has been erected; but it is the duty of the future Bishop, through his diligence and industry, to establish a suitable endowment as soon as it is permissible. Finally, we wish that all documents and records pertaining to this new diocese and its clergy and faithful be delivered by the chancery of the archdiocese of the Name of Jesus to the episcopal Curia of Tagbilaran as soon as possible, so that they may be carefully preserved in its archives. For the execution of all that has been disposed and established, we choose the venerable Brother Delegate Apostolic in the Philippine Islands, whom we mentioned above.

[*Latin ed. p. 27*]

We grant the necessary and appropriate faculties for this purpose, and we authorize any man established in ecclesiastical dignity or office to delegate, for the purpose in question, whomever he deems suitable, and we impose upon him the obligation to transmit, to the Sacred Congregation of the Consistory, as soon as possible, an authentic copy of the acts of the execution completed. These present Letters, and everything contained therein, even concerning those who may be involved, or who may presume to have an interest, even if they are worthy of specific and individual mention, shall not, at any time, be subject to any defect of surreptitiousness or fraud, or of nullity, or of intention, or by any other means, even if substantial and unforeseen, to be noted, impugned, or brought into controversy, but they shall, as if made and issued with full knowledge and authority, always remain valid and effective, and shall produce and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply, and if, by anyone, knowingly or unknowingly, through any authority, anything should happen to interfere with these, we will and decree that

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it shall be entirely null and void; notwithstanding any rules in synodal, provincial, general, and universal Councils, special or general Constitutions and Apostolic Ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, and other contrary provisions, even those worthy of special mention, to all of which we derogate by these presents. We wish that these Letters, even if printed, shall be given the same validity, if transcribed by the hand of a public notary and sealed with the seal of a man established in ecclesiastical dignity or office, as if they themselves were exhibited or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, decree, delegation, derogation, and our will. If anyone should presume with such audacity to attempt this, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-one, on the eighth day of the month of November, in the third year of Our Pontificate. ALOISIUS Card. MAGLIONE, Secretary of State. Fr. RAPHAEL O. Card. ROSSI, Secretary of the Sacred Congregation of the Consistory. Ioseph Wilpert, Dean of the College of Protonotaries Apostolic. Franciscus Hannibal Ferretti, Protonotary Apostolic. In the Register of Plumb, in the Chancery, Volume LXV, number 61. — Al. Trussardi.

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis - Official Commentary II SATMARIENSIS and MAGNOVARADINENSIS of the Latins, and other dioceses of SATMARIENSIS and MAGNOVARADINENSIS of the Latins, hitherto equally united, are separated, and other matters pertaining to the ecclesiastical division in that region are determined. The pious Bishop, servant of the servants of God, for the perpetual memory of the matter, the change in the diocesan divisions, if the circumstances and times require it, and for the more convenient exercise of the pastoral ministry and the spiritual governance of the faithful, undoubtedly contributes greatly. Considering this, it seemed opportune to Us to restore the dioceses of Sathmar and Magnovaradensis of the Latins, which, by solemn convention on the fifth day of June, in the year of Our Lord nineteen hundred and thirty, under the Apostolic seal, were united equally by Our Predecessor, Pope Pius XI. Wherefore, having maturely considered the matters, and having obtained, as far as necessary, the consent of those who may presume to have an interest, by the fullness of Our Apostolic authority, We establish and decree the following:

1. We separate and divide the aforementioned dioceses of Sathmar and Magnovaradensis of the Latins, which were hitherto equally united, so that any bond of union between them ceases.

2. We completely suppress the Apostolic Administration of Sathmar and

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the Apostolic Administration of Debrecen, existing in Hungary, and We subject their territory to their own proper Ordinary.

3. We establish the parishes of the Magnovaradensis of the Latins diocese, existing within the territory of Romaniae, under an Apostolic Administration, according to the will of the Holy See.

4. Finally, We decree that the aforementioned dioceses and the territory of the parishes, of which We have spoken above, shall be administered by the Apostolic Administrator, the venerable Brother Aaron Marton, Bishop of Alba Juliensis, until otherwise provided by the Holy See.

For all of the above, as it has been arranged and established, We entrust the execution to the venerable Brother Angelus Rotta, titular Archbishop of Theban in Greece, Apostolic Nuncio in Hungary, and We grant him the necessary and appropriate powers, including the power to delegate, to any man constituted in ecclesiastical dignity, for the purpose in question, and We impose upon him the obligation to present to the Holy Congregation.

[*Latin ed. p. 29*]

Acts of Pope Pius XII, a genuine record of the Consistorial Congregation, a copy of which is to be transmitted as soon as possible. And those things which are established by Us in these Letters with apostolic authority, We will and order to be valid and to remain so, notwithstanding Constitutions and Ordinances Apostolic, and other contrary things, even those worthy of special mention. Moreover, We will that transcripts or excerpts, even printed ones, of these Letters, if signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity or office, shall have the very same validity as if these Letters themselves were presented or shown. To no one is it permitted to infringe or contradict this page of separation, suppression, constitution, commission, delegation, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-one, on the eighth and twentieth day of the month of June, in the third year of Our Pontificate. ALOISIUS Card. MAGLIONE, Fr. RAPHAEL C. Card. ROSSI, Secretary of State, Sacred Congregation of the Consistorial Secretariat, Franciscus Hannibal Ferretti, Apostolic Protonotary, Arthurus Mazzoni, Apostolic Protonotary, Place £B, Plumbi Reg. in Cane. Apost., vol. LXV, n. 18. - Al. Trussardi. APOSTOLIC LETTERS CONCERNING THE MOST HOLY CHURCH DEDICATED TO THE SACRED HEART OF JESUS IN THE CITY OF ZAGRABIENSI, BESTOWED WITH THE PRIVILEGES AND DIGNITY OF A MINOR BASILICA. PIUS PP. XII For the perpetual memory of the matter. — To the Roman Pontiffs, nothing has ever been more pleasing than to provide for the adornment of churches, and therefore, We, moved by the example of Our Predecessors, have from the beginning of Our Pontificate,

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constantly striven to fulfill this, especially as a particular testimony of Our will towards a certain church.

[*Latin ed. p. 30*]

30 Acta Apostolicae Sedis — Official Commentary, always bearing in mind the good of the faithful. Therefore, since, in order that the temple-sanctuary dedicated to the Most Sacred Heart of Jesus in the city of Agram may be adorned with the title and privileges of a Minor Basilica, we have received requests made by the Provincial Superior of the Society of Jesus, and since these requests have been supported by the votes of both the Most Reverend Archbishop of Agram and the General Procurator of the aforementioned Society of Jesus, we are pleased to accept these votes. We have learned that not only from the city and archdiocese of Agram itself, but also from distant places, the faithful devoutly flock to the same temple, rightly and deservedly called the "Croatian National Shrine of the Heart of Jesus," and generously support it, so that there may be ten priests from the aforementioned Society serving the religious needs of the faithful, and so that better provision may be made for the preservation and ornamentation of the sacred building. Indeed, the same temple, built at the beginning of the twentieth century, is distinguished by its two tall towers, its size, and also by works of art, especially skillfully crafted paintings, and it possesses nine altars, the most important of which appears to be that made of magnificent marble, dedicated to the Most Sacred Heart of Jesus; it is also richly and abundantly furnished with sacred objects, by which the splendor of the divine cult is appropriately increased, along with the religious edification of the faithful who gather in this temple, and in which pious associations are formed. And indeed, both the Confraternity of the Most Sacred Heart of Jesus, and the "Apostleship of Prayer," and several Marian Congregations have their seat in the same shrine in Agram, and are happily constituted with many members, and the expenses incurred are certainly provided for by the priests of the Society of Jesus to whom the same shrine is entrusted. Having considered all of these things, we are confident that the same temple-sanctuary, which we have distinguished with the desired dignity, will increasingly become a center for the worship of the Most Sacred Heart of Jesus in the territory of Croatia. Furthermore, having heard our Venerable Brother, the Bishop of Preneste, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, by the force of the present letters, and perpetually, we elevate the temple-sanctuary dedicated to the Most Sacred Heart of Jesus, located in the city and archdiocese of Agram, to the dignity and honor of a Minor Basilica, with all the privileges that belong to that title. Notwithstanding any contrary provisions. These things we decree, establishing, ordaining, and declaring that the present letters shall remain forever valid and effective; and shall have and obtain their

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full and complete effect; and that

[*Latin ed. p. 31*]

The Acts of Pope Pius XII, number 31, to which those who wish to, or can, fully give their support now and in the future; and thus it must be rightly judged and defined; and anything attempted in this regard by anyone, with any authority, knowingly or unknowingly, shall be declared invalid from now on and of no effect. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the thirty-first day of July, in the year 1941, the third year of Our Pontificate. By A. Card. MAGLIONE, and the Secretary of State.

II. TITLE AND PRIVILEGES ARE GRANTED TO THE BASILICA MINOR OF THE TEMPLE DEDICATED TO OUR LADY OF THE HOLY ROSARY, IN THE CITY OF TUCUMÁN, TO THE BROTHERS OF THE ORDER OF THE PREACHERS.

PIUS PP. XII. For the perpetual memory of this event.

Within the Republic of Argentina, within the boundaries of the city of Tucumán, adjacent to the convent of the Brothers of the Order of the Preachers, there exists a temple dedicated to Our Lady of the Holy Rosary, which was completed in the year one thousand eight hundred and eighty-five, and consecrated on the twenty-second day of September of the same year. The building itself, with its structure, artistic works, size, and beauty, stands out among the sacred buildings of the aforementioned city.

In the same temple, the Image, from which it takes its name, of Our Lady of the Rosary, commonly known as "La Milagrosa," a very ancient image, which has been venerated and devoutly worshipped by the faithful from time immemorial, for the many graces which have been and are continually obtained through the intercession of the Mother of God invoked under this title, is now piously preserved.

This same image was, as is said, entrusted to the care of the Brothers of the Order of the Preachers in the year one thousand seven hundred and ninety-one; but previously, it was kept in the cathedral church of Tucumán, after being transferred there after the departure of the Fathers of the Society of Jesus, who had already presented the miraculous image for the veneration of the faithful in their own temple for more than one hundred and fifty years.

From that time onward, the Brothers of the Order of the Preachers have taken care of this sacred deposit with all diligence, and have promoted the devotion to the Most Blessed Virgin of the Rosary, so that not only has the sodality of the Holy Rosary flourished and continues to flourish in their temple, but also other pious associations and confraternities of numerous members have been established there, with great devotion.

[*Latin ed. p. 32*]

32 Acta Apostolicae Sedis - An Official Commentary, adorned with the

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splendor and beauty of worship, for the faithful people diligently and most willingly frequent that temple, also for the sake of those same confraternities. It constantly shines with the splendor of sacred functions, according to the liturgical custom of the Order of Saint Dominic. Therefore, since the present Prior of the Convent of Saint Dominic in the city of Tucumán has humbly and earnestly requested that We deign to honor the temple of his convent with the title and privileges of a Minor Basilica, and considering the recommendations of the Venerable Brother, the Bishop of Tucumán, and of the General Procurator of the Order of the Friars Preachers, We deem it fitting to grant such a request. And so, having also heard the Venerable Brother, Our Cardinal Bishop of Praeneste, Prefect of the Sacred Congregation of Rites, by Our Apostolic authority, by the tenor of these present letters, We hereby, in perpetuity, elevate the church dedicated to Our Lady of the Rosary, attached to the Convent of Saint Dominic, within the boundaries of the city and diocese of Tucumán, to the title and dignity of a Minor Basilica, and We grant to it all and each of the rights and privileges that rightfully belong to it. Notwithstanding any contrary provisions. These grants We declare to be firm, valid, and efficacious, always to remain and to be in full force and effect; to produce and to obtain their full and complete effects; and to be fully effective for those to whom they pertain, or may pertain; and to be rightly judged and defined; and to be null and void from this moment and forever, if anything to the contrary, regarding these matters, should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of August, in the year 1931, the third year of Our Pontificate. A. Card. MAGLIONE, Secretary of State. III. THE TEMPLE DEDICATED TO SAINT MARTIN, BISHOP, OR THE SANCTUARY OF THE BLESSED VIRGIN MARY OF MOUNT CARMEL, IN THE CITY OF BONONIA, IS DECORATED WITH THE HONORS OF A MINOR BASILICA. PIUS PP. XII For the perpetual memory of this event. — In the city of Bononia, there exists a temple dedicated to Saint Martin, Bishop, under the care and ministry of the Order of the Carmelites, who reside in the adjacent convent, having been there since the fourteenth century, and who, even now, after a period of...

[*Latin ed. p. 33*]

The acts of Pope Pius XII, from the past century, record his temporal absence from the place where he happily resided. For the authors and promoters of the aforementioned Order, who for many years had been performing sacred rites in a certain church dedicated to Saint Martin, the present temple was erected in the beginning of the fourteenth century, and was subsequently enriched with works of art by Bolognese artisans, so that the church of Saint Martin is rightly considered among the most distinguished sacred monuments of the city of Bologna. The citizens constantly frequent

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the church itself, especially to implore the help of the Blessed Virgin Mary of Mount Carmel, whose image is piously preserved in that sacred edifice; and which, having been adorned with a golden diadem by decree of the Vatican Chapter in the year 1774, was again decorated by the Most Reverend Archbishop, our beloved son, John Baptist, Cardinal Nasalli Rocca di Cornegliano, in the year 1939. Remembering these things, and while the aforementioned Cardinal Father commends us most earnestly with prayers, which the General Procurator of the Order of the Brothers of Mount Carmel humbly and earnestly presented to us, so that we might deem it fitting to elevate the aforementioned church of Saint Martin, which is also a sanctuary of the Mother of God of Mount Carmel, to the title and dignity of a Minor Basilica, we, having also heard the Venerable Father, our Holy Roman Church Cardinal, Bishop of Praeneste, Prefect of the Sacred Congregation of Rites, and having freely and willingly approved of such a concession, therefore, with full knowledge and mature deliberation, and by the fullness of our Apostolic power, by the tenor of the present document, and forever, we solemnly establish and adorn the Bolognese church, dedicated to Saint Martin and belonging to the Order of Mount Carmel, with the title of Minor Basilica, together with the privileges and rights that rightfully belong to it. These things we grant, we command, decreeing that these present letters shall always remain firm, valid, and efficacious, and shall have and obtain their full and complete effect; and that they shall fully suffice and be of full force for those to whom they pertain, or may pertain; and that they shall be rightly judged and defined; and that they shall be null and void from now on and forever, if anything contrary to these should happen to be attempted by anyone, knowingly or unknowingly, by whatever authority. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the twenty-eighth day of August, in the year 1941, the third year of our pontificate. A. Card. MAGLIONE, Secretary of State.

[*Latin ed. p. 34*]

34 Acta Apostolicae Sedis - Official Commentary on the LETTER to the Most Reverend Dominic, Deacon of Saint Apollinaris, Cardinal Jorio, Prefect of the Sacred Congregation for the Discipline of the Sacraments, joyfully completing the fiftieth year of his priesthood. PIUS PP. XII, Beloved Son, greetings and the Apostolic Blessing. — We greatly rejoice with you, as you are soon to celebrate the fifteenth anniversary of your priesthood. May you always and with pleasure remember the happy day on which, in the bloom of your youth, you were initiated into the sacred duties, and may you, with your heart filled with gratitude, offer pious thanks to God, who has always favored you with His merciful grace and has scattered the path of your life with abundant gifts. For these blessings received, We also give thanks with you to the Giver of all good things, as reason demands,

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with which we are firmly united to you, and as our esteem for you suggests. Dearest Son, you have deservedly earned great merit for the Apostolic See, to which you have served for so long, diligently working in the Sacred Dataria and then in the Sacred Council for the Discipline of the Sacraments. Our predecessor, Pope Pius XI of blessed memory, recognizing this, adorned you with the purple of Rome and, trusting in your proven virtue, appointed you Prefect of the aforementioned Council, where you had previously served in secret. Furthermore, you have willingly devoted yourself to other duties of no small importance, distinguished by your study of religion, your prudence in law, and your experience in affairs, and especially in our Roman Diocese, you have been assigned to the monasteries of religious women, where, with gravity of counsel and constancy of labor, you have proven yourself to be prudent and useful. We also remember that you have written and published books on matters of the sacraments and asceticism, which, with their solid and clear doctrine, have earned you lasting praise. We honor such diligence with heartfelt applause, and we earnestly beseech our most benign Protector to favor you, protect you, and gladden you with His grace. Supported by these heavenly defenses, strive for the glory of God and the salvation of souls, and endeavor to undertake other worthy endeavors with diligence and zeal, and may you flourish with increasing virtues and be richer in the fruits of your merits. Indeed, with all our heart, we offer you, our Beloved Son, the Apostolic Blessing, accompanied by our abundant and willing affection, and we extend the same to those who are with you.

[*Latin ed. p. 35*]

Acts of Pope Pius XII, 35, concerning the approaching anniversary of the fiftieth year since you received the priesthood, which will be celebrated with a joyful ceremony. Given in Rome, at St. Peter's, on the second day of September, in the year 1941, the third year of Our Pontificate.

PIUS PP. XII

To the Reverend and Faithful Abbot of Stotzingen, the Primate of the Order of Saint Benedict, having completed ten years since the taking of his religious vows.

PIUS PP. XII

Beloved Son, greetings and Apostolic Benediction.

We have learned with particular joy that you are about to complete ten years since the time when, having dedicated yourself to the service of God, you pronounced your religious vows. Such sacred events provide us with a most pleasing opportunity to congratulate you from the heart, and to

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express once again the esteem, affection, and regard which we have always held for you.

Indeed, during this not brief period of time, you have devoted all your efforts and energies to the glorification of God, and to the advancement of the interests of the Church and of this Order of Saint Benedict. In the very prime of your life, as administrator of the Abbey of Lacensis, you exhibited the first and most excellent examples of your prudence and skill in promoting the good of religion.

When you were elected Abbot Primate of this Order, and subsequently confirmed in this noble office by the trust of those elected, your outstanding qualities of mind and spirit shone forth ever more brightly. Amidst the serious concerns of abbatial administration, you undertook the reform of the monastic Calendar and Breviary, you visited numerous religious houses as the delegate of the Apostolic See, you labored to establish new congregations of monks, and you presided over solemn gatherings of abbots.

Furthermore, you devoted particular attention to ensuring that this international College of Saint Anselm would receive salutary advancements in accordance with the norms of the Apostolic Constitution *Deus scientiarum Dominus*.

Therefore, recalling these and other of your merits, we offer you, Beloved Son, our heartfelt congratulations on this approaching auspicious occasion, and we join in your joy, lending our authority and participation to your celebration.

And so that these jubilee celebrations may contribute to the greater benefit of souls, we freely grant you the power, so that, on the day appointed, after the sacred ceremony has been solemnly performed in the presence of the faithful, in Our name, you may—

[*Latin ed. p. 36*]

36 Acta Apostolicae Sedis — An Official Commentary, which We, with full authority, grant, proposing the same to those concerned, for the benefit of the prescriptions of the Church. May the Apostolic Benediction, which foretells heavenly gifts, be with you, beloved Son, and with the entire Order of Saint Benedict, imbued with the charity of the Lord. Given at Rome, near Saint Peter, on the nineteenth day of the month of January, in the year nineteen hundred and forty-two, the third year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 37*]

The Most Holy Sacred Congregation of the Holy Office, 37 ACTA 88.

MOST HOLY SACRED CONGREGATION

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HOLY OFFICE

DECREE

CONCERNING THE PROHIBITION OF BOOKS

Thursday, February 4, 1942.

In the general assembly of the Most Holy Sacred Congregation of the Holy Office, the Most Eminent and Reverend DD. Cardinals, entrusted with safeguarding the faith and morals, having heard the vote of the Most Reverend Consultors, condemned and ordered that the following books be placed in the Index of Prohibited Books:

M.-D. CHENU, *Une école de théologie: Le Saulchoir*;

L. CHARLIER, *Essai sur le problème théologique*.

And on the following Friday, February 5th of the same month and year, the Most Holy Lord Pope Pius XII, by Divine Providence, in his customary audience granted to the Most Excellent and Reverend Prefect of the Holy Office, approved, confirmed, and ordered the publication of the resolution of the Most Eminent Fathers.

Given at Rome, from the Offices of the Holy Office, on February 6, 1942.

I. Pepe,

Superintendent of the Most Holy Congregation of the Holy Office, Notary.

SACRED CONSISTORIAL CONGREGATION

FOR THE CENSURE OF HERESY AND THE BITURGENSE

DECREE

CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES

For the good of the souls of the parish of S. Marina, in the district of Bese, of the diocese of Feretrana, it was requested by the Apostolic See that the aforementioned parish, with its territory, be separated from the diocese of Feretrana and incorporated into the diocese of Biturgense.

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis — Official Commentary. Wherefore, Our Most Holy Lord Pope Pius XII, perceiving what is for the advantage of souls, by the present Consistorial Decree, separates the parish of St. Marina in the town of Bese, with its territory, from the diocese of Feretrana, and incorporates it into the diocese of Sansepolcro, thereby changing the boundaries of both dioceses accordingly. Furthermore, in order to carry out this decree,

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the same Holiness has deigned to appoint the Most Reverend Father Pompeius Ghezzi, Bishop of Sansepolcro, and has granted him the necessary and appropriate powers, including the power to delegate, to any cleric established in office, to effect what is intended, and to impose the obligation to transmit, as soon as possible, to this Sacred Consistorial Congregation, an authentic copy of the completed execution. Notwithstanding any contrary provisions. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 3rd of January, 1942. Fr. R. C. Card. Rossi, Secretary. L. © S. V. Santoro, Assistant. II PROVISIONS FOR CHURCHES. Our Most Holy Lord Pope Pius XII, by successive decrees of the Sacred Consistorial Congregation, has provided for the following churches with new pastors: on the 1st of January, 1942. — He appointed the Reverend Anthony Zattera, pastor of the parish of Bento Gonçalves, in the diocese of Duque de Caxias, as the rector of the Cathedral Church of Pelotas. — He appointed the Most Reverend Father Jeremiah Kinane, formerly Bishop of Waterford and Lismore, as the titular archbishop of the archiepiscopal Church of Dercensi, and established him as Coadjutor with the right of succession to the Most Reverend Father John Harty, Archbishop of Cashel. on the 7th of February. — He appointed the Reverend Anthony Joseph Jaramillo Tobón, already the General Vicar of the same diocese, as the rector of the Cathedral Church of Lericoënsi.

[*Latin ed. p. 39*]

The Sacred Congregation of Rites, 39. THE SACRED CONGREGATION OF RITES, in ANDEGAVEN. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, JOANNA DELANOUE, FOUNDRESS OF THE CONGREGATION OF SAINT ANNE OF PROVIDENTIA. REGARDING THE DOUBT AND THE MIRACLES: Whether and concerning which miracles it is established in the case and for the effect of which we are speaking. "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). The Lord Jesus showed us this path to eternal salvation and sanctity, without which it is impossible to attain heavenly glory. The Venerable Joanna Delanoue perfectly obeyed this divine command. Indeed, from a tender age, in order to more closely follow the footsteps of Christ, she began to impose hardship upon herself, and she found delight in embracing her cross, striving to subdue the desires of the flesh through the most difficult bodily afflictions. It is indeed astonishing to recall these things, but through this path, God willed, as Blessed Louis Grignion de Montfort recognized, to lead her to sanctity. In order that the sanctity of life of this Servant of God may also be manifest before the Church, it was wisely decreed that it should be legally established that she exercised virtues in a heroic degree, and that through her intercession, God wrought miracles. Indeed, observing the laws that must be observed, on the 7th of June, in the year of Our Lord 1929,

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this Sacred Congregation, with the approval of Pope Pius XI, decreed that the virtues, both theological and cardinal, and their inseparable qualities, of the Venerable Servant of God, Joanna Delanoue, were proven. Today, by this decree, it is declared that three miracles have occurred through God, through the intercession of the aforementioned Venerable one. Since this cause must be reckoned among the ancient ones—for the Venerable one died in the year 1736, and the legal investigations were only begun in the year 1888—no witness of what was seen could be produced in the proceedings; therefore, four miracles were to be presented by the actors; but from the Apo-

[*Latin ed. p. 40*]

40 Acta Apostolicae Sedis — By the benignity of the Holy See, a dispensation was granted from Quarten, because she was a Servant of God, foundress of the Institute of Saint Anne of Providence. The first remarkable healing occurred in the town of Saumur, in the Diocese of Angers, in the year 1924. Sister Saint Virginia, of the Congregation of Saint Anne of Providence, had been afflicted with pharyngeal cancer, as four physicians in the course of treatment had declared; this diagnosis was unanimously confirmed by three experts appointed by the Holy Congregation. These same physicians pronounced a fatal prognosis. Since no remedy could have been applied to this grievous malady, fervent prayers were offered for healing through the intercession of Venerable Joan. In the month of July, the infirm Sister was perfectly healed, as the attending physicians confirmed, who, together with the official experts, readily acknowledged that the miracle was wrought by God. Another remarkable healing occurred in the same city of Saumur. Sister Mary of the Presentation had been afflicted with tuberculosis of the larynx and lungs. In establishing this diagnosis, there was remarkable agreement both among the attending physicians and among the three official experts, who all jointly affirmed that a very grave prognosis was to be given. Indeed, Sister Mary was on the 7th of September of the year 1908, at the seventeenth hour, in the aforementioned afflicted condition, but at the eighteenth hour, she was completely freed from the disease. Therefore, this miracle, together with the physicians and the official experts, is acknowledged to have been wrought by God through the intercession of Venerable Joan, who alone was invoked. The third miracle reported occurred in the same city of Saumur, in the training house of the Congregation of Saint Anne of Providence, and concerns the healing of Sister Mary Elizabeth from tuberculosis of the left knee and hip. In establishing this diagnosis, two physicians were fully in agreement, to which three experts from the office concurred: all of whom jointly agreed on a very grave prognosis. Indeed, Venerable Joan, alone being invoked, on the 24th of October of the year 1907, in the late hours, Mary Elizabeth was healed in her knee and hip. After the healing process, after more than

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thirty years, she still enjoyed good health. This healing, both by the physicians and by the experts, is firmly attributed to a miracle wrought by God. Concerning these three remarkable healings, proceedings were established with authority in the Angers Apostolic Tribunal, the juridical validity of which, when recognized by this Holy Congregation on the 19th of June of the year 1939, was followed by a preparatory meeting before the undersigned Cardinal, Prefect of the Sacred Congregation and Promoter of the Cause, on the 31st of October of the year 1939, which was followed by a preparatory session on the 18th of June of the following year. Finally, on the 11th of November of this year, before His Holiness Pope Pius XII, a general Con-

[*Latin ed. p. 41*]

41. The Sacred Congregation of Rites was assembled, in which the aforementioned Cardinal presented the following question: Concerning what miracles does the evidence consist, and to what effect, in this case? To this question, the Reverend Cardinals, Official Prelates, and Consultor Fathers, according to their own conscience, responded; the Most Blessed Father, however, deferred giving his judgment, so that the light of the Holy Spirit might illuminate his mind, through the grace implored in prayer. It was decided to issue the final judgment on this matter on November 1st, the twentieth-fourth Sunday after Pentecost. Therefore, with the aforementioned Cardinal, the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, present, after offering the most holy Eucharistic Sacrifice with the utmost piety, it was declared: That there is evidence of a miraculous and perfect healing of the Sisters, namely, Virginia from pharyngeal cancer, Maria of the Presentation from tuberculosis of the larynx and lungs, and Maria Elizabeth from tuberculosis of the left knee and hip. This decree was ordered to be made public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on November 16th, in the year of Our Lord 1941.

[Signature] C. Card. SALOTTI, Bishop of Praenestinus, Prefect.

L. © S. A. Carinci, Secretary.

II. PORTUGAL. REGARDING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MARY OF THE DIVINE HEART, IN THE WORLD, MARY DROSTE ZU VISCHERING, MEMBER OF THE CONGREGATION OF SISTERS OF OUR LADY OF CHARITY OF THE GOOD SHEPHERD. CONCERNING THE QUESTION: Whether a Commission for the Introduction of the Cause should be appointed in this case and to what effect.

"Holy Scripture teaches us," says St. Ambrose, "not only that the morals of those who are being praised should be considered, but also that their parents should be praised; so that, as it were, the inheritance of immaculate purity may surpass all others in those whom we wish to praise" (In Luke,

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c. 1). Furthermore, considering the life of the Servant of God, Mary of the Divine Heart, and the remarkable virtues with which her parents were endowed, one must necessarily be deeply impressed. For they did not only diligently observe divine precepts and the laws of the Holy Church...

[*Latin ed. p. 42*]

The Acts of the Apostolic See – a faithful defense of its rights, but complete and joyful submission to the divine will was holy for them; who, even in death, heroically restrained the most bitter paternal grief for their children. They are truly worthy to be passed down to posterity as an example. Clemens Droste zu Vischering, Count, and Helen, Countess von Galen, had a daughter, who was born on September 8, 1863, under the patronage of the Blessed Virgin Mary, in the monastery of Westphalia, and on the same day was baptized, receiving the names: Mary, Anne, Joan, Frances, Theresa, Helen, and Hubert. From the very beginning, the girl displayed an excellent disposition and a proclivity for piety, and, especially through the efforts and example of her pious parents, a deep devotion to the most holy Sacrament of the Eucharist and the Divine Heart; in which, through divine grace, she progressed so much that she already then ardently desired to become like Christ crucified: "I hunger and thirst for the pains, so that I may be weakened with Christ, suffering on the cross." The merciful Lord gradually, but abundantly, satisfied this desire for suffering; and she, with the Apostle, could say with great joy of mind: "I am crucified with Christ, and: For me, glory is not found except in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world" (Galatians, II, 19; VI, 14). From her earliest years, she was instructed, and in 1875, she first approached the sacred Synaxis and was strengthened by the Sacrament of Confirmation. Then she perceived the first signs of a religious vocation, which she diligently cultivated for thirteen years, firmly restraining her fervent nature through constant prayer. On November 21, 1888, with the full consent of her parents, she entered the monastery of the Sisters of the Good Shepherd. The following year, on January 10, she received the religious habit, taking the name Mary of the Divine Heart. After a commendable two-year novitiate, on January 29, 1891, she pronounced her religious vows. The care of penitents was continuously entrusted to her. At the beginning of 1894, she was chosen as the Mistress of Penitents in the house of Lisbon, and shortly thereafter, she accepted the direction of the house of Oporto, which she held most piously and to the great benefit of the souls entrusted to her, although she was always working with a weak constitution. Indeed, eager to repair the offenses offered to the divine Majesty and to suffer along with them, she offered herself as a victim to God for the sins of the world; which He accepted with pleasure, although her entire body was cruelly tormented by excruciating pains, while her soul was enriched with heavenly graces. Furthermore, it seems that, moved by

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the Divine, she prayed to Leo XIII to consecrate the entire world to the Most Sacred Heart of Jesus; and

[*Latin ed. p. 43*]

The Sacred Congregation of Rites decreed, through an encyclical letter, that the Pontiff would celebrate the consecration of the Sacred Year on the feast day of the same Sacred Heart, in the year 1899. However, the Handmaid of God, having been strengthened by the sacraments the day before this feast, breathed her last with a most pure soul. After her death, her reputation for holiness grew; therefore, from 1921 to 1926, an Ordinary process was established in the Curia of Oporto, with the authority to investigate the writings, the reputation for holiness, and the cult that had never ceased to be exhibited. Petitions were also presented in the Episcopal Curias of Münster, Angers, Tuy, and Breslau. These investigations were brought to Rome, to be submitted to the examination of this Sacred Congregation. On July 16th of this year, after reviewing the documents, the Sacred Congregation decreed: That nothing stands in the way of proceeding further. In the meantime, three Cardinals, the Patriarch of the Oriental Indies, who had been the spiritual director of the Servant of God, almost all the Archbishops and Bishops of Germany, several other Bishops, the Superior General of the Institute of the Good Shepherd, the Royal Highnesses of Bourbon Parma, and others, presented petitions for the introduction of the Cause to the Supreme Pontiff. Therefore, with all due legal formalities observed, and with the Reverend Father Gerard Oesterle, O.S.B., the Postulator of the Cause, present, in the Ordinary Congregation of the Sacred Rites, held on November 25th of this year, the Cardinal Prefect, and simultaneously the Promoter of the Cause, proposed the following question for discussion: Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose in question, and he reported this matter accordingly. After hearing the report, and after hearing the votes of the Official Prelates, as well as the Reverend Father Salvatore Natucci, the General Promoter of the Faith, after mature deliberation, they considered it appropriate to respond: That a Commission for the Introduction of the Cause should be appointed, if it pleases the Most Holy [Pope]. On the following Friday, the 28th, the same Cardinal Prefect presented a report to His Holiness, Pope Pius XII. His Holiness, having approved the Decree of the Sacred Congregation, deigned to sign the Commission for the Introduction of the Cause of the Servant of God, Mary of the Divine Heart, with his own hand. Given in Rome, on November 28th, in the year of Our Lord 1941. +g C. Card. SALOTTI, Bishop of Palestrina, Prefect. L. A. Carinci, Secretary.

[*Latin ed. p. 44*]

44 Acta Apostolicae Sedis — Official Commentary III, LUCIEN. CONCERNING THE CANONIZATION OF THE BLESSED LOUIS

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M. GRIGNION DE MONTFORT, FOUNDER OF THE SOCIETY OF PRIESTS MISSIONARIES OF MARY AND OF THE DAUGHTERS OF WISDOM. REGARDING THE QUESTION OF WHETHER AND ABOUT WHAT MIRACLES, AFTER THE BLESSING GRANTED TO HIM BY THE APOSTOLIC SEE, THERE EXIST CASES AND EFFECTS OF THE KIND HEREUNDER CONSIDERED. Following the tradition of the Holy Fathers, the mellifluous Doctor, a distinguished ornament of Burgundy and of the entire Church, teaches: "All things, God wished to have through Mary," a sentiment which all theologians hold in concord. We have called her most tender and salutary, because Mary is not only the most loving Mother of Christ, but also of all of us, who exercises the power granted to her by the Lord, the munificent Giver, abundantly pouring forth divine graces for the good of mankind. A magnificent herald of this great Mother, the Blessed Louis Marie Grignion de Montfort, himself a son of France, lived in the seventeenth and eighteenth centuries, who likewise spoke most eloquently and wisely about the Blessed Virgin, and who founded a new religious family of Priests Missionaries, which he wished to honor with the name of the Society of Mary. He also founded another Institute, that of the Daughters of Wisdom. Louis Marie constantly extolled the glories of Mary, and Mary, in turn, led this devoted son to sanctity, and through miracles, obtained through his intercession, not only the honors of Beatification in the year 1888, but also seems to have paved the way for solemn Canonization. Two healings, obtained after the Beatification, were presented to the examination of this Sacred Congregation, and are to be considered miraculous. I. Sister Gerarda of Calvary was afflicted with a very grave tuberculous ulcer-caseous peritonitis with two suppurating fistulas, as well as bilateral pulmonary disease; this illness had brought her almost to death, so that she had been strengthened with the sacraments of the dying. When medical remedies proved ineffective, the patronage of Blessed Louis Marie was fervently implored. On April 8, 1927, the doctor, visiting her in the morning, found her dying, as he testifies under oath. However, in the afternoon, she was instantly healed; and after two days, she was restored to her former health, nay,

[*Latin ed. p. 45*]

The Sacred Congregation of Rites, having examined the matter, has found that the case merits further investigation, and has persevered in its restored, and improved, health, as attested by two expert physicians after three years from the healing. Without hesitation, not only do three experts appointed by this Sacred Congregation acknowledge a miracle, but also a physician, not Catholic, under oath, confesses it in the most explicit terms.

II. Sister Mary Theresa of the Visitation, Lesage, whose condition was undoubtedly tuberculous, not only because this disease was prevalent in her family, but also because she herself had suffered from tuberculosis since

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childhood, in June of the year 1934, was afflicted with tuberculous meningitis, a diagnosis which was unequivocally pronounced by three physicians, and confirmed by three experts appointed by this Sacred Congregation. All of these agreed on a certain and fatal prognosis. Indeed, when no natural hope of healing appeared, fervent prayers were offered to God, that through the intercession of Blessed Louis Marie, He might deign to grant health to the afflicted sister. And the prayers of those who hoped were not in vain. For on the evening of June 24th, the feast of Saint John the Baptist, the afflicted sister was able to speak clearly and with a strong voice, and she showed herself to be lively and active, and she felt perfectly healed within two days. The healing persisted, as expert physicians attest, in the following year, in the month of November. At that time, three physicians present at the healing, along with three experts acting in their official capacity, declared that a miracle had occurred.

In addition to these marvelous healings, processes were instituted in the episcopal curias of Port Muthen and Luçon, with Apostolic authority, the legal validity of which was recognized by this Sacred Congregation on February 1, 1939. Therefore, in accordance with the laws that must be observed, the matter concerning both of these healings was discussed in three places of judgment: in the Preliminary Assembly before the Reverend Cardinal Raphael Charles Rossi, Promoter of the Cause, on July 23, 1940; in the Preparatory Assembly before the Reverend Cardinals on July 1, 1941; and finally, in the General Assembly before His Holiness Pope Pius XII, on December 16th of the same year, in which the same Cardinal Promoter proposed a question for discussion: Whether and concerning which miracles there is evidence in the case under consideration, and to what effect. The Reverend Cardinals, officials, and Consultor Fathers gave their opinions, which, having been heard, the Most Blessed Father postponed his judgment, so that, with his repeated prayers and the prayers of those present, his mind might be more and more enlightened by God. Therefore, having implored divine light, on this Sunday, within the Octave of Epiphany, dedicated to the cult of the Holy Family of Nazareth, he decreed to pronounce his final judgment. Therefore, the undersigned Cardinal Prefect of the Holy Roman Church, the Reverend Cardinal.

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis - Official Commentary on the Cause, the Reverend Salvatore Natucci, Promoter of the Faith, and I, the Secretary, were summoned, and after reverently celebrating the most sacred Eucharistic Sacrifice, he declared: "It is established that two miracles have occurred, attributed to the intercession of Blessed Louis Marie Grignion de Montfort, namely: the instantaneous and complete healing of Sister Gerard, who suffered from bilateral pulmonary tuberculosis and an ulcerating caseous pelvic-peritoneal condition, and of Sister Mary Theresa

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of the Visitation, Lesage, who suffered from tuberculous meningitis. This decree is to be promulgated and recorded in the acts of the Holy Congregation of Rites. Given in Rome, on the 11th of January, the feast of the Holy Family, in the year of Our Lord 1942. £8 C. Card. SALOTTI, Bishop of Palestrina, Prefect. L. © S. A. Carinci, Secretary. IV ANDEGAVENSIS. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, JOANNA DELANOUE, FOUNDRESS OF THE CONGREGATION OF SAINT ANNE OF PROVIDENTIA. ON THE QUESTION OF WHETHER It is permissible to proceed to the solemn Beatification of the Venerable Joanna Delanoue, given the approval of her virtues and the attestation of three miracles. "Proceed steadfastly on the path of penance which you have begun; for God has proposed this path to you," Blessed Louis Marie Grignion de Montfort replied to the Venerable Joanna Delanoue, after the holy Mass, as if illuminated by the Lord. Joanna, supported by the authority of such a man, continued her life, which was wondrous before God and full of merit, always practicing virtue and devotion, especially using harsh and terrible means, and thus attained sanctity securely and safely. Furthermore, Joanna Delanoue was born in Salmur, in France, on June 18, 1666, the last of twelve children, and from her youth, she was drawn to piety and a particular love of penance, suppressing her lively nature. Under the influence of divine inspiration, at the beginning of the eighteenth century, she founded the Congregation of Saint Anne of Providentia, whose rules, written by her, were approved by the Bishop of Angers in 1709. Joanna was seven years old...

[*Latin ed. p. 47*]

The Sacred Congregation of Rites, having governed the Congregation for twenty years, left behind examples of virtues, exceedingly heroic. Burdened with merits, on August 16th of the year of Our Lord 1736, she ascended to the heavenly Bridegroom. With such splendor of virtues, Joan shone, so that, with ordinary authority, and with Apostolic authority, proceedings were established to promote her Beatification: and with a happy outcome. Indeed, Leo XIII, of blessed memory, signed the Commission for the Introduction of the Cause on December 12th, 1898; Pius XI, of venerable memory, decreed on June 7th, 1929, that the Servant of God exercised heroic virtues; and the Most Holy Pope Pius XII recognized, on November 16th of the year that had elapsed, three miracles, wrought through her intercession. Finally, a doubt, which was to be discussed concerning the norms of the sacred canons, was proposed by the undersigned Cardinal, Prefect of the Congregation of Sacred Rites, as well as by the Promoter of the Cause, in the General Congregation on the 16th of the following month, before the Most Holy Pope Pius XII, namely: Whether, with the approval of the virtues and of the three miracles, it is permissible to proceed to the solemn Beatification of the Venerable Joan Delanoue. Although the

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Reverend Cardinals, Official Prelates, and Consultor Fathers unanimously gave an affirmative response, the Most Blessed Father hesitated to pronounce the final judgment, so that the fullness of divine light might be granted to him. Finally, he chose this Sunday, the first after Epiphany, the feast of the Holy Family of Jesus, Mary, and Joseph, to open his mind. Wherefore, with the undersigned Cardinal, Prefect of the Sacred Congregation, and the Promoter of the Cause, the Reverend Father Salvatore Natucci, the General Promoter of the Faith, and myself, the Secretary, present, and after the Holy Eucharist had been most reverently celebrated, he decreed: That it is permissible to proceed to the solemn Beatification of the Venerable Joan Delanoue. Furthermore, he ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites, and that Apostolic Letters, sealed with the Fisherman's Ring, be issued concerning the solemnities of the Beatification, to be celebrated whenever desired in the Patriarchal Basilica of the Vatican. Given in Rome, on January 11th, in the year of Our Lord 1942. © ' C . Card. SALOTTI, Bishop of Palestrina, Prefect. L. © S , A. Carinci, Secretary.

[*Latin ed. p. 48*]

48 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Tribunal Citations

I. HELIOPOLIS: NULLITY OF MARRIAGE (ISKASDAR AL ALAM - SAMAAN RAHL)

Since the actual place of residence of the Defendant, Abdallah Iskasdar Al Alam, in the aforementioned case, is unknown, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria), on April 22, 1942, at 10 o'clock, to resolve the doubt in question, or to affix his signature, and to set the date for the Rota's deliberation on the case: Whether there exists a nullity in the marriage in this case.

The Ordinary of the place, the parish priests, the clergy, and all the faithful who have knowledge of the place of residence of the aforementioned Abdallah Iskasdar Al Alam, are to take care that he is informed of this official citation.

* Albertus Canestri, President.

From the Chancery of the Tribunal of the Sacred Roman Rota, January 29, 1942.

T. Tani, Notary.

[Translation of the French text:]

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Since the current place of residence of Mr. Abdallah Iskasdar Al Alam, the defendant in this case, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on April 22, 1942, at 10 o'clock, to resolve or to agree upon the doubt mentioned above, and to set the date for the decision of the case before the Rota.

Does a nullity of the marriage exist in this case?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Abdallah Iskasdar Al Alam, should, insofar as possible, inform him of this citation.

[*Latin ed. p. 49*]

The Sacred Roman Rota, 49, II VICARIATUS APOSTOLICUS ÆGYPTI, concerning the nullity of marriage (GIULIANO - GIULIANO). Since the actual place of residence of Mr. Humbert Giuliano, in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria), on May 6, 1942, at 11 o'clock, to resolve the doubt in question, or to subscribe to it, and to designate the day on which the Rota will render its judgment in this cause: Whether there exists a nullity in the marriage in this case. The Ordinary of the place, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Humbert Giuliano, must take care to inform him of this edictal citation.

* Henry Quattrocolo, Presiding.

From the Chancery of the Tribunal of the Sacred Roman Rota, February 20, 1942.

Ioannes M. Pinna, Notary.

* It is unknown the place of the current residence of Mr. Humbert Giuliano, defendant in this cause; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on May 6, 1942, at 11 o'clock, to resolve or subscribe to the doubt mentioned above, and to fix the day for the decision of the cause before the Rota. Does a nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Humbert Giuliano, must, as far as possible, inform him of this citation.

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS

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RESPONSES TO QUESTIONS PROPOSED TO THE REVEREND FATHERS OF THE PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS, PRESENTED AT THE PLENARY SESSION, WHICH FOLLOW:

I — CONCERNING THE COOPERATING PRIEST WITH REGARD TO MARRIAGES

Q. Can a cooperating priest, by reason of his office, validly assist at marriages, as mentioned in canon 476 § 6?

A. No.

II — CONCERNING THE RIGHT TO PERFORM FUNERALS FOR NUNS

Q. Does the right to perform funerals belong to the parish priest or to the chaplain, according to canon 1230 § 5, for nuns who are not exempt from the jurisdiction of the local Ordinary, according to canon 615?

A. No, to the first part; yes, to the second part.

III — CONCERNING THE TRANSMISSION OF ACTS OF A CASE

Q. Do all judicial acts fall under the term "acts of a case," as mentioned in canon 1890?

A. Yes.

Given in Rome, in the Vatican City, on the 31st day of January, in the year 1942.

M. Card. MASSIMI, President.

L. & SI. Bruno, Secretary.

[*Latin ed. p. 51*]

Diarium Romanae 51

DIARIUM ROMANAE CURIAE

SACRA CONGREGAZIONE DEI RITI

Martedì, 13 gennaio 1942, presso Sua Eminenza Revma il Signor Cardinale Alessandro Verde, Ponente o Relatore della Causa dei Servo di Dio Antonio Ohevrier, sacerdote secolare, fondatore della Società dei Sacerdoti del Prado, si è adunata la S. Congregazione dei Riti antepreparatoria, nella quale i Revmi Prelati Officiali ed i Revmi Consultori teologi hanno discusso sulla eroicità delle virtù del predetto Servo di Dio.

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Martedì, 27 gennaio 1942, nel Palazzo Apostolico Vaticano, all'augusta presenza del Santo Padre, si è adunata la S. Congregazione dei Riti generale, nella quale gli Emi e Revmi Signori Cardinali, i Revmi Prelati Officiali ed i Revmi Consultori teologi hanno discusso:

1) sul Tuto per la canonizzazione del Beato Ludovico Maria Grignion da Montfort, sacerdote e fondatore della società di Maria e dell'Istituto delle Figlie della Sapienza;

2) sui miracoli proposti per la beatificazione del Venerabile Servo di Dio Contardo Ferrini, professore nella Università di Pavia.

Martedì, 3 febbraio 1942, nel Palazzo Apostolico Vaticano, si è adunata la S. Congregazione dei Riti ordinaria, nella quale gli Emi e Revmi Signori Cardinali ed i Revmi Prelati Officiali hanno discusso sulla introduzione della causa:

1) del Servo di Dio Bernardo Maria di Gesù, della Congregazione dei Passionisti;

2) della Serva di Dio Maria Francesca delle Cinque Piaghe, al secolo Margherita Sinclair, Suora professa coadiutrice delle Monache Clarisse.

Hanno inoltre preso in esame le relazioni dei Revisori teologi sugli scritti del Servo di Dio Francesco Garate, frate laico coadiutore della Compagnia di Gesù.

Martedì, 17 febbraio 1942, nel Palazzo delle Congregazioni a San Callisto, alla presenza di Sua Eminenza Revma il Signor Cardinale Carlo Salotti, Vescovo di Palestrina e Prefetto della S. Congregazione dei Riti, Ponente della causa di canonizzazione del Beato Michele Garicoïts, Confessore, fondatore della Congregazione dei Sacerdoti del S. Cuore di Gesù di Livias, si è adunata la S. Congregazione dei Riti antepreparatoria, nella quale i Revmi Prelati Officiali ed i Revmi Consultori teologi hanno discusso su due miracoli, che si asseriscono operati ad intercessione dello stesso Beato, e che vengono proposti per la sua canonizzazione.

[*Latin ed. p. 52*]

Acts of the Apostolic See - Official Commentary. Tuesday, February 24, 1942, in the Apostolic Palace at the Vatican, the Holy Congregation for Rites convened in session. There, the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Innocenzo de Berzo, a professed priest of the Order of Friars Minor Capuchin.

SECRETARY OF STATE

• APPOINTMENT

By a letter from the Secretary of State dated January 21, 1942, the Holy

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Father Pius XII, happily reigning, deigned to appoint the Reverend Father Alfonso Raes, of the Society of Jesus, as a Consultor to the Holy Congregation for the Eastern Church (Special Section for Liturgy).

By Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to appoint:

December 8, 1941. The Eminent and Reverend Lord Cardinal Vincenzo La Puma, as Protector of the Institute of the "Handmaids of Reparation of the Sacred Heart of Jesus" (Messines).

February 5, 1942. The Eminent and Reverend Lord Cardinal Camillo Caccia Dominioni, as Protector of the Poor Daughters of the Most Holy Mary Immaculate (Mantua).

Assistants to the Papal Throne:

December 8, 1941. His Excellency, the Most Reverend Monsignor Ferdinando Bernardi, Archbishop of Taranto.

February 24. His Excellency, the Most Reverend Monsignor Dionigio Casaroli, Archbishop of Gaeta.

January 18, 1942. His Excellency, the Most Reverend Monsignor Adriano Bernareggi, Bishop of Bergamo.

February 9. His Excellency, the Most Reverend Monsignor Giovanni Costantini, Bishop of Luni.

Apostolic Protonotaries, in the manner of those present:

September 8, 1941. Monsignor Gabriele Palmer Verger, of the diocese of Pla•sencia.

October 12. Monsignor Raffaele Forconi, of the archdiocese of Carthage.

November 25. Monsignor Michele A. Tarrent, of the diocese of Springfield.

November 26. Monsignor Pietro Rouvelet, of the archdiocese of Carthage.

November 28. Monsignor Sabino Cannone, of the diocese of Andria.

[*Latin ed. p. 53*]

From the Roman Curia Diary, No. 53, December 1, 1941. Monsignor Giovanni Dalla Vecchia, of the archdiocese of Corfu, Zante, and Cefalonia.

December 7. Monsignor Carlo Barbavara, of the archdiocese of Milan.

January 7, 1942. Monsignor Giuseppe Equizi, of the archdiocese of L'Aquila.

Domestic Prelates of His Holiness:

March 12, 1941. Monsignor Virgilio Angioni, of the archdiocese of Cagliari.

November 24. Monsignor Timoteo P. Holland, of the diocese of Ogdensburg.

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Monsignor J. Domina Brault, of the same diocese.

Monsignor Edmondo F. Brown, of the same diocese.

Monsignor Ugo J. O'Reilly, of the same diocese.

Monsignor Clarenzio A. Kitts, of the same diocese.

Monsignor Francesco M. Kenny, of the same diocese.

Monsignor Giovanni J. Bent, of the same diocese.

Monsignor Giovanni Michele Hogan, of the same diocese.

December 25. Monsignor Davide L. Scully, of the diocese of Springfield.

Monsignor Guglielmo R. Arnold, of the diocese of Fort Wayne.

December 8. Monsignor Giovanni Pindulic, of the diocese of Segna.

December 29. Monsignor Giovanni Bonada, of the archdiocese of Turin.

December 30. Monsignor Ilario Alcini, of the diocese of Todi.

January 3, 1942. Monsignor Giacinto Bertonelli, of the diocese of Sarzana.

January 7. Monsignor Pietro Marmugi, of the diocese of Volterra.

January 21. Monsignor Antonio Tafis, of the diocese of Acquapendente.

January 22. Monsignor Enrico V. Malone, of the diocese of Des Moines.

Monsignor Romeo Fiorenzuola, of the diocese of Lodi.

February 5. Monsignor Vittore Gerard, of the diocese of Namur.

Monsignor Camillo Aldrighetti, of the diocese of Verona.

January 7. Monsignor Giuseppe Roveda, of the diocese of Tortona.

HONORS:

By Apostolic Briefs, the Most Holy Father, Pope Pius XII, may he reign happily, has deigned to bestow:

The Insignia of the Order of Saint Gregory the Great, civil class:

January 24, 1942. Upon Mr. Giuseppe Cavazzana, a lawyer and commissioner, of the archdiocese of Milan.

The Commander's Insignia of the Order of Saint Gregory the Great, civil class:

December 8, 1941. Upon Mr. Pietro Panighi, a commissioner, of the archdiocese of Milan.

January 9, 1942. Upon Mr. Alberto D'Agostino, of the same archdiocese.

[*Latin ed. p. 54*]

Acta Apostolicae Sedis - Official Commentary. The Order of Saint Gregory the Great, Civil Class: November 22, 1941. To Mr. Carlo Luciano McMahon, of the diocese of Oklahoma.

To Mr. Carlo Patrizio Quinlan, of the same diocese. December 8.

To the Reverend Professor Umberto A. Padovani, of the archdiocese of Milan.

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To Mr. Giovanni Massone, of the archdiocese of Genoa.

To Mr. Doctor Carlo Ancillotto, of the diocese of Treviso. January 16, 1942.

To Mr. Professor Doctor Antonio Berti, of the diocese of Vicenza.

To Mr. Professor Doctor Giorgio Pototschnig, of the same diocese.

To Mr. Giorgio Burges, of the diocese of Dallas.

To Mr. Giovanni Philp, of the same diocese. February 2.

To Mr. Doctor Michele Severini (Italy).

The Knighthood of the Order of Saint Gregory the Great, Civil Class: August 14, 1941.

To Mr. Doctor Vincenzo Melillo, of the archdiocese of São Paulo in Brazil.

To Mr. Alessandro Serra Zanetti, of the archdiocese of Bologna. January 3, 1942.

To Mr. Antonio Loi, of the archdiocese of Genoa.

To Mr. Antonino Porrello, of the diocese of Agrigento.

To Mr. Leonida Pedica (Rome).

The Grand Cross of the Order of Saint Sylvester Pope: January 3, 1942.

To Mr. Alfredo Castelli, of the archdiocese of Milan.

The Order of Saint Sylvester Pope: November 25, 1941.

To Mr. Giovanni Motta, of the archdiocese of Milan.

To Mr. Knight Luigi Casazza (Rome).

To Mr. Guido Zappa (Rome).

To Mr. Engineer Pietro Scandellari (Rome).

To Mr. Engineer Carlo Lorella, of the diocese of Novara.

To Mr. Enrico Cane, of the same diocese.

To Mr. Accountant Giovanni Sartori, of the archdiocese of Turin.

To Mr. Luigi Silva, of the archdiocese of Milan.

To Mr. Giovanni Battista Vismara, of the same archdiocese.

To Mr. Angelo Comi, of the archdiocese of Otranto.

To Mr. Andrea Gardini, of the diocese of Ivrea.

[*Latin ed. p. 55*]

From the Roman Curia Diary, 55 co, December 19, 1941. To Mr. Mario Fossati (Italy). To Mr. Luigi Del Vescovo, of the diocese of Alatri.

December 23. To Mr. Gino Bonomi, of the archdiocese of Milan.

December 27. To Mr. Aldo Bellotti, of the diocese of Pontremoli.

January 29, 1942. To Mr. Giuseppe Odoardi (Rome). To Mr. Domenico Flagella, of the diocese of Foggia.

January 5. To Mr. Emilio Santucci, of the archdiocese of Siena. To Mr. Pietro Verni, of the diocese of Rimini.

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January 12. To Mr. Luigi Colosso, of the diocese of Ugento.

January 13. To Mr. Vincenzo Provenzano, of the same diocese. To Mr. Angelo Rizzi, of the archdiocese of Milan.

January 20. To Mr. Emanuele Dragonetti, of the archdiocese of Trani.

January 22. To Mr. Angelo Donini, of the archdiocese of Milan. To Mr. Mario Colongo, of the diocese of Biel. To Mr. Tancredi Colongo, of the same diocese. To Mr. Giovanni Scarpitti (Rome).

January 25. To Mr. Achille Basso (Rome). To Mr. Lorenzo Lenzini (Rome).

January 27. To Mr. Antonino Campanella, of the diocese of Agrigento.

February 6. To Mr. Remo Morandotti, of the archdiocese of Modena.

The Knighthood of the Order of St. Sylvester the Pope:

July 19, 1941. To Mr. Giuseppe Buglioni, of the diocese of Ferentino.

November 26. To Mr. Corrado Peruzzi, of the diocese of Montepulciano. To Mr. Amedeo D'Archino (Rome).

December 10. To Mr. Pietro Nobili, of the diocese of Novara. To Mr. Giulio Cesare Griva, of the archdiocese of Turin.

December 13. To Mr. Vincenzo Luparello, of the archdiocese of Palermo.

December 15. To Mr. Giovanni Silvestro, of the diocese of Ivrea.

December 17. To Mr. Andrea Ponchia, of the same diocese. To Mr. Vito Montanari, of the diocese of Imola.

December 18. To Mr. Michele Rossi, of the same diocese. To Mr. Giovanni Capucci, of the same diocese. To Mr. Pompeo Tonti, of the diocese of Cesena.

December 22. To Mr. Giacomo Gaglione, of the diocese of Caserta.

December 29.

January 3, 1942. To Mr. Francesco Catanea, of the diocese of Mileto. To Mr. Amedeo Facchini (Rome). To Mr. Lorenzo Faustini (Rome).

January 5. To Mr. Giovanni Valdroni (Rome). To Mr. Augusto Belli, of the diocese of Tivoli.

January 7. To Mr. Giovanni Duimich, of the diocese of Fiume.

January 19. To Mr. Pietro Greppi, of the archdiocese of Vercelli.

January 21. To Mr. Federico Rocchi, of the diocese of Crema.

January 22.

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis - Official Commentary, January 22, 1942. To the Reverend Mr. Vincenzo Brudaglio, of the Archdiocese of Turin.

24 To the Reverend Mr. Paolo Maria Sirtori, of the Archdiocese of Milan.

To the Reverend Mr. Arnaldo Ganna, of the same Archdiocese.

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To the Reverend Mr. Giovanni Gramondo, of the Diocese of Acqui.

February 12. To the Reverend Mr. Primo Testa, of the Diocese of Foligno.

NECROLOGY, December 24, 1941.

Most Reverend Giuseppe Guiot, titular Bishop of Augustopolis of Phrygia.

December 27. Most Reverend Emanuele Lopez Arana, titular Bishop of Curio.

January 2, 1942. Most Reverend Aldo Laghi, titular Archbishop of Nicaea.

February 12. Most Reverend Roberto Dobson, titular Bishop of Oinopolis of Arcadia.

February 15. Most Reverend Stefano Hanauer, Bishop of Vacia.

February 17. Most Reverend Agostino Laera, titular Bishop of Traianopolis of Phrygia.

February 24. Most Reverend Emidio Trenta, Archbishop and Bishop of Viterbo and Tuscania, and Abbot of San Martino al Monte Cimino.

February 31. Most Reverend Patrizio Chiasson, Bishop of Bathurst in Canada.

March 7. Most Reverend Patrizio MacKenna, Bishop of Clogher.

March 13. Most Reverend Gabriele Grison, titular Bishop of Sagalasso.

[*Latin ed. p. 57*]

Year and Volume XXXIV, March 1, 1942 (Series II, Volume IX) - No. 3. ACTA APOSTOLICAE SEDIS, Official Commentary. ACTS OF THE SACRED ROMAN ROTA.

I. Causes which were heard in the Sacred Roman Rota in the year 1941, of which the definitive sentence is published only in part, in the dispositive section.

I. N. N. – Regarding the NULLITY of MARRIAGE, due to the excluded good of posterity, and of a DISPENSATION. RATIFIED.

Rota Panel: H. Quattrocolo, Ponens, A. Wynen, G. Heard.

Defender of the Bonds: I. M. Pinna.

Advocate: A. D'Alessandri.

Doubts: I. "Whether, in this case, the nullity of the marriage is established?" and, to the extent that it is negative: II. "Whether counsel should be given to the Most Reverend [ecclesiastical superior] regarding a dispensation concerning a ratified and unconsummated marriage, in this case."

Sentence of January 4th: Regarding I: "Negative." Regarding II: "Affirmative, that is to say, counsel should be given to the Most Reverend regarding a dispensation concerning a ratified and unconsummated marriage, in this case."

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II. PISCIEN. – Regarding the NULLITY of MARRIAGE, due to fear and due to lack of consent.

Rota Panel: I. Grazioli, Dean, Ponens, A. Jullien, A. Pideeicchi.

Defender of the Bonds: I. Benedetti.

Advocate by mandate of gratuitous patronage: M. D'Alfonso.

ACTS, Volume X, No. 3. - March 14, 1942.

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis - Official Commentary. Question: "Whether the Royal Decree of March 20, 1937, should be confirmed or rejected in this case." Decree of January 37: "It should be confirmed, and therefore, no declaration of nullity of the marriage should be made in this case."

III. CADURCEN. - Regarding the nullity of marriage, based on the grounds of coercion and fear. Royal Tribunal: G. Heard, presiding; S. Janasik, A. Canestri. Substitute for the Defender of the Bond: A. Del Corpo. Advocates: I. B. Ferrata, D. Lazzarato. Question: "Whether a declaration of nullity of the marriage should be made in this case." Decree of January 18: "Negative."

IV. ROMA. - Regarding the nullity of marriage, based on the grounds of coercion and fear. Royal Tribunal: I. Teodori, presiding; C. Pecorari, H. Caiazzo. Appointed Defender of the Bond: I. Benedetti. Advocates: B. Pellegrini, P. Mottis, C. Bernardini. Question: "Whether a declaration of nullity of the marriage should be made in this case." Decree of January 24: "Negative."

V. SECOVIEN. - Regarding the nullity of marriage, based on the grounds of coercion and fear. Royal Tribunal: C. Pecorari, presiding; H. Caiazzo, F. Roberti. Appointed Defender of the Bond: I. M. Casoria. Advocate appointed through gratuitous legal aid: R. Romano. Question: "Whether a declaration of nullity of the marriage should be made in this case." Decree of February 1: "Negative."

VI. FLORENTINA. - Regarding the nullity of marriage, based on the grounds of coercion and fear. Royal Tribunal: S. Janasik, presiding; A. Canestri, I. Teodori. Appointed Defender of the Bond: I. Benedetti. Advocate: R. Romano. Question: "Whether a declaration of nullity of the marriage should be made in this case." Decree of February 8: "Affirmative."

VII. MEDIOLANEN. - Regarding the law concerning the right to remove the body of the deceased, to perform the funeral rites, and to transport the body itself to the cemetery. Royal Tribunal: H. Quattrocolo, presiding; A. Wynen, G. Heard. Advocates: F. Bersani, for the plaintiff; A. D'Alessandri, for the defendant. Questions: I. "Whether, in the case in question, the right to remove the body of the deceased, to perform the funeral rites, and to transport the body itself to the cemetery pertains to the Rector of the parish

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of *S. Mariae Novae*, or to the parish priest of *Sancti Petri*."

[*Latin ed. p. 59*]

"Sacra Romana Rota, 59, from Abbiati Crassi"; II. "Whether the Prefect of Saint Mary of Novae is obligated to deliver the fees, paid by the family of the deceased, to the Parish Priest of Saint Peter." The judgment of February 12th: Regarding I. "The right to remove the body of the deceased, to perform the funeral rites, and to lead the body itself to the cemetery, pertains in this case to the Parish Priest of Saint Mary of Novae." Regarding II. "The Prefect of Saint Mary of Novae is not obligated to deliver the fees paid by the family of the deceased to the Parish Priest of Saint Peter, although one hundred and fifty documents are assigned to the aforementioned family for the purpose of a donation." VIII. ROMA. - NULLITY OF MARRIAGE due to lack of consent, due to an added condition, which is essential. Rotal Court: A. Jullien, presiding; H. Quattrocolo, A. Wynen. Defender of the Bond appointed: R. Bidagor. Advocate appointed by gratuitous patronage: R. Romano. Doubt: "Whether the nullity of the marriage is established in this case." The judgment of February 17th: "Negative." IX. N. N. - NULLITY OF MARRIAGE due to the impotence of the woman. Rotal Court: I. Grazioli, Dean, presiding; A. Jullien, A. Fidecicchi. Defender of the Bond appointed: I. Benedetti. Advocate appointed by gratuitous patronage: D. Lazzarato. Doubt: "Whether the judgment of the Rotal Court of February 9th, 1937, should be confirmed or overturned in this case." The judgment of February 20th: "It is to be confirmed, and therefore the nullity of the marriage is established in this case, preventing the woman from entering into another marriage without the consent of the Apostolic See." X. TORNACEN. - NULLITY OF MARRIAGE under the head of force and coercion. Rotal Court: G. Heard, presiding; S. Janasik, A. Canestri. Defender of the Bond appointed: F. Fournier. Advocate: C. Bernardini. Doubt: "Whether the nullity of the marriage is established in this case." The judgment of February 20th: "Affirmative." XI. TERGESTINA-IUSTINOPOLITANA. - NULLITY OF MARRIAGE under the head of force and coercion. Rotal Court: S. Janasik, presiding; A. Canestri, I. Teodori. Substitute for the Defender of the Bond: I. Stella.

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis - Official Commentary of the Advocate: I. B. Nicola. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of February 20th: "Affirmatively," based on the grounds of force and fear. Rotational Panel: I. Teodori, presiding; C. Pecorari; H. Caiazzo. Defender of the Bond appointed: I. Calvi. Advocate: B. Pellegrini. Question: "Whether the sentence of the Rotational Panel of May 27, 1935, should be confirmed or rejected, in this case." Sentence of February 21st: "It is to be confirmed, and therefore, in this case, the nullity of the

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marriage does not exist."

XII. TERGESTINA. - NULLITY OF MARRIAGE.

XIII. JANUARY. - CREDIT AND RESTITUTION IN INTEGRUM.

Rotational Panel: A. Canestri, presiding; I. Teodori; C. Pecorari. Promoter of Justice: I. Pendola. Advocates: I. Torre, on behalf of the plaintiff, by mandate of gratuitous legal aid; C. Bernardini, on behalf of the defendant. Questions: I. "Whether an appeal is admissible, in this case"; and to the extent that it is negative: II. "Whether restitution in integrum should be granted in order to appeal, in this case"; and to the extent that it is negative: III. "Whether restitution in integrum should be granted against the sentence of the Court of Appeal, according to canons 1905 § 2, no. 4, and 1906 of the Code of Canon Law." Sentence of February 22nd: Regarding I: "Negative." Regarding II: "Ordinary remedies should be pursued." Regarding III: "Negative."

XIV. N. N. - NULLITY OF MARRIAGE due to the husband's impotence and of the dispensation *super rato*.

Rotational Panel: A. Wynen, presiding; G. Heard; S. Janasik. Defender of the Bond appointed: G. Cesterie. Advocate: A. Merlo. Questions: I. "Whether the nullity of the marriage can be established, in this case"; and to the extent that it is negative: II. "Whether advice should be given to the Most Holy See regarding a dispensation *super rato* for a marriage that is valid but not consummated, in this case." Sentence of February 25th: Regarding I: "Negative." Regarding II: "Affirmatively, or advice should be given to the Most Holy See regarding a dispensation *super rato* for a marriage that is valid but not consummated, in this case, but it is forbidden to the husband to enter into other marriages without the consent of the Holy See."

[*Latin ed. p. 61*]

Sacra Romana Rota 61 XV. N. N. - Concerning the NULLITY of marriage, based on the defect of consent. Turnus Rotalis: A. Wynen, Vonens, G. Heard, S. Janasik. Substitute for the Defender of the Bond: I. Stella. Advocate: A. Boggiano-Pico. Question: "Whether, in this case, the nullity of the marriage is established." Sentence of February 25th: "Negative."

XVI. MAGNO VARADINEN. - Concerning the NULLITY of marriage, based on the defect of consent. Turnus Rotalis: I. Grazioli, Decanus, Ponens, A. Jullien, I. Teodori. Appointed Defender of the Bond: V. Bartoccetti. Advocate, by mandate of gratuitous patronage: P. A. D'Avack. Question: "Whether the sentence of the Turnus Rotalis of November 14, 1933, should be confirmed or infirm, in this case." Sentence of March 6th: "To be infirm,

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and therefore, that the nullity of the marriage is established, in this case."

XVII. VICARIATUS APOSTOLIC UGANDEN. - Concerning the NULLITY of marriage due to the woman's impotence and the DISPENSATION concerning a ratified marriage. Turnus Rotalis: I. Teodori, Ponens, O. Pecorari, H. Caiazzo. Appointed Defender of the Bond: I. Pendola. Advocate, by mandate of gratuitous patronage: C. Da Silva. Questions: I. "Whether, in this case, the nullity of the marriage is established?"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning the dispensation regarding a marriage that has been ratified but not consummated, in this case." Sentence of March 7th: "Negative to both."

XVIII. Vic. A. P. DE LULUA ET KATANGA. - Concerning the NULLITY of marriage due to the man's impotence. Turnus Rotalis: I. Teodori, Ponens, O. Pecorari, H. Caiazzo. Appointed Defender of the Bond: F. Romita. Advocate, by mandate of gratuitous patronage: C. Da Silva. Question: "Whether, in this case, the nullity of the marriage is established." Sentence of March 21st: "Affirmative, forbidding the man from entering into another marriage, without the consultation of the Most Holy [See]."

XIX. N. N. - Concerning the NULLITY of marriage due to simulated consent. Turnus Rotalis: A. Wynen, G. Heard, Ponens, S. Janasik. Substitute for the Defender of the Bond: I. Stella.

[*Latin ed. p. 62*]

62 Acta Apostolicae Sedis - Official Commentary of the Advocate: H. Benvignati. Question: "Does the nullity of the marriage exist, in this case?" Decision of March 25th: "Negative." X X. KAUNBN. - NULLITY OF MARRIAGE due to the impotence of the man, and a REQUEST FOR A DISPENSATION regarding a ratified marriage. Rotational Panel: C. Pecorari, presiding; H. Caiazzo; F. Roberti. Defender of the Bond appointed: I. Benedetti. Advocate appointed by mandate of free legal aid: E. Ruffini. Questions: I. "Does the nullity of the marriage exist, in this case?"; and, to the extent that it is negative: II. "Should advice be given to the Most Reverend [authority] regarding a dispensation concerning a ratified and unconsummated marriage, in this case?" Decision of March 31st: "Negative to both." X X I. N. N. - NULLITY OF MARRIAGE due to the excluded unity, indissolubility, and due to the excluded good of procreation, and a REQUEST FOR A DISPENSATION regarding a ratified marriage. Rotational Panel: I I. Quattrocolo, presiding; A. Wynen; A. Canestri. Substitute for the Defender of the Bond: I. Stella. Advocates: C. Giusino; I. B. Nicola. Questions: I. "Does the nullity of the marriage exist, in this case?"; and, to the extent that it is negative: II. "Should advice be given to the Most Reverend [authority] regarding a dispensation concerning a ratified and unconsummated marriage, in this case?" Decision of April 2nd: "Negative to both." XXII. ALBINOANEN. - NULLITY OF MARRIAGE due to a condition imposed. Rotational Panel: G. Heard, presiding; S. Janasik; A. Canestri. Substitute for the Defender of the

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Bond: A. Del Corpo. Advocate: E. Ruffini. Question: "Does the nullity of the marriage exist, in this case?" Decision of April 5th: "Negative." XXIII. Regarding force and metus. Rotational Panel: A. Wynen, presiding; G. Heard; S. Janasik. Substitute for the Defender of the Bond: I. Stella. Advocate appointed by mandate of free legal aid: T. Ragusa. Question: "Does the nullity of the marriage exist, in this case?" Decision of April 9th: "Affirmative." XXIII. NOVARIEN. - NULLITY OF MARRIAGE.

[*Latin ed. p. 63*]

Sacra Romana Rota 63 XXIV. ANTIOCHÉN. MARONITARUM. - NULLITY OF MARRIAGE due to impediment of age and from the grounds of force and fear. Turnus Rotalis: H. Quattrocolo, presiding; A. Wynen; G. Heard. Defender of the Bond appointed: I. M. Oasoria. Advocate appointed by gratuitous patronage: M. Strojny. Question: "Whether the Rotal sentence of May 27, 1939, should be confirmed, or rejected, in this case." Sentence of April 16: "To be confirmed, that is, to declare the nullity of the marriage, in this case." XXV. TERGESTINA. - NULLITY OF MARRIAGE from the grounds of force and fear. Turnus Rotalis: C. Pecorari, presiding; H. Caiazzo; F. Roberti. Substitute for the Defender of the Bond: I. Stella. Advocate appointed by gratuitous patronage: H. Benvignati. Question: "Whether the nullity of the marriage is established, in this case." Sentence of April 21: "Negative." XXVI. NEAPOLITANA. - NULLITY OF MARRIAGE from the grounds of force and fear. Turnus Rotalis: S. Janasik, presiding; A. Canestri; I. Teodori. Substitute for the Defender of the Bond: I. Stella. Advocate: I. Torre. Question: "Whether the nullity of the marriage is established, in this case." Sentence of April 24: "Negative." XXVII. ROMANA. - NULLITY OF MARRIAGE from the grounds of force and fear. Turnus Rotalis: C. Pecorari, presiding; H. Caiazzo; F. Roberti. Substitute for the Defender of the Bond: I. Stella. Advocate: I. Limongelli. Question: "Whether the nullity of the marriage is established, in this case." Sentence of April 25: "Negative." XXVIII. N. N. - NULLITY OF MARRIAGE due to the husband's impotence, and concerning a dispensation over a ratified marriage. Turnus Rotalis: A. Wynen, presiding; G. Heard; S. Janasik. Defender of the Bond appointed: S. M. Vitale. Advocates: I. B. Ferrata; I. Torre. Questions: I. "Whether the nullity of the marriage is established, in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Reverend Father concerning a dispensation over a marriage that is ratified but not consummated, in this case." Sentence of April 25: "Negative in both cases."

[*Latin ed. p. 64*]

Acta Apostolicae Sedis - Official Commentary XXIX. ANTIOCHEN. MARONITARUM. - Concerning the Nullity of Marriage, based on coercion and fear. Turnus Rotalis: G. Heard, Ponens, S. Janasik, A. Canestri. Defender of the Bond appointed: G. Oesterle. Advocate: C. Bernardini. Ques-

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tion: "Does the nullity of the marriage exist, in this case?" Sentence of April 26th: "Negative," due to clandestine circumstances. Turnus Rotalis: I. Grazioli, Decanus, Ponens, F. Roberti, A. Fi-XXX. FLORENTINA. - Concerning the Nullity of Marriage, based on coercion and fear. Defender of the Bond appointed: R. Bidagor. Advocate: A. D'Alessandri. Question: "Should the sentence of the Turnus Rotalis of May 3rd, 1939, be confirmed or rejected, in this case?" Sentence of April 28th: "It is to be confirmed, and therefore, the nullity of the marriage does not exist, in this case." Turnus Rotalis: C. Pecorari, Ponens, H. Caiazzo, F. Roberti. Defender of the Bond appointed: I. Calvi. Advocates: C. and I. Pacelli. Question: "Does the nullity of the marriage exist, in this case?" Sentence of April 30th: "Affirmative." XXXI. ROMANA. - Concerning the Nullity of Marriage. XXXII. FLORENTINA. - Concerning the Nullity of Marriage, based on coercion and fear. Turnus Rotalis: I. Teodöri, Ponens, C. Pecorari, H. Caiazzo. Substitute for the Defender of the Bond: I. Stella. Advocate: A. Mittiga. Question: "Does the nullity of the marriage exist, in this case?" Sentence of May 2nd: "Negative." N. N. - Concerning the Nullity of Marriage, due to the excluded good of procreation. Turnus Rotalis: A. Wynen, Ponens, G. Heard, S. Janasik, A. Canestri, I. Teodori. Promotor Iustitiae: I. Pendola. Defender of the Bond appointed: P. M. Rutten. Advocate: R. Romano. Question: "Should the sentence of the Turnus Rotalis of April 10th, 1940, be confirmed or rejected, in this case?" XXXIII.

[*Latin ed. p. 65*]

The Sacred Roman Rota, on the 6th of May, rendered the following judgment: "It must be declared, or it is established, that there is a nullity in the marriage, in the case where a woman is forbidden from entering into other marriages, until she declares before the Most Reverend Ordinary of the place, under oath and with legal solemnity, that she intends to enter into a new marriage with a right intention, without excluding the possibility of good offspring, and that she will do so."

XXXIV. From the Vicariate of Aleppo. Regarding the nullity of marriage, based on the grounds of force and fear. The Rotarian Panel: H. Caiazzo, presiding; F. Roberti; A. Fidecicchi. Substitute Defender of the Bond: A. Del Corpo. Advocate: C. Bernardini. The Question: "Is there established a nullity in the marriage, in this case?" The Judgment, on the 7th of May: "Negative."

XXXV. From Treviso. Regarding the nullity of marriage, based on the grounds of force and fear. The Rotarian Panel: H. Quattrocolo, presiding; A. Wynen; G. Heard. Substitute Defender of the Bond: I. M. Pinna. Advocate, by mandate of gratuitous legal assistance: M. D'Alfonso. The Question: "Is there established a nullity in the marriage, in this case?" The Judgment, on the 14th of May: "Negative."

XXXVI. From Naples. Regarding the nullity of marriage, based on the

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grounds of force and fear, or simulated consent. The Rotarian Panel: A. Jullien, presiding; H. Quattrocolo; A. Wynen. Substitute Defender of the Bond: A. Del Corpo. Advocate, by mandate of gratuitous legal assistance: I. Torre. The Question: "Is there established a nullity in the marriage, in this case?" The Judgment, on the 16th of May: "Affirmative."

XXXVII. From Matriten. Regarding the nullity of marriage, based on the grounds of force and fear. The Rotarian Panel: I. Teodori, presiding; C. Pecorari; H. Caiazzo. Substitute Defender of the Bond: S. M. Vitale. Advocate: I. Torre. The Question: "Is there established a nullity in the marriage, in this case?" The Judgment, on the 16th of May: "Affirmative."

XXXVIII. N. N. Regarding the nullity of marriage, due to simulated consent, due to force and fear, due to the exclusion of the good of the sacrament. The Rotarian Panel: G. Heard, presiding; S. Janasik; A. Canestri. Substitute Defender of the Bond: A. Del Corpo.

[*Latin ed. p. 66*]

65. Acta Apostolicae Sedis – Official Commentary: Advocates: I. B. Ferrata, I. Torre. Question: "Whether, in this case, the nullity of the marriage is established." Sentence of May 17th: "Negative."

39. FLORENTINA. – NULLITY OF MARRIAGE due to lack of consent. Rotalian Tribunal: A. Wynen, Presiding; G. Heard, S. Janasik. Substitute Defender of the Bond: A. Del Corpo. Advocate appointed for free legal aid: R. Romano. Question: "Whether the Rotalian sentence of March 16, 1940, should be confirmed or annulled, in this case." Sentence of May 23rd: "It is to be annulled, and therefore, in this case, the nullity of the marriage is established."

40. ROMANA. – NULLITY OF MARRIAGE due to a condition imposed. Rotalian Tribunal: H. Caiazzo, Presiding; F. Roberti, A. Fidecicchi. Substitute Defender of the Bond: A. Del Corpo. Advocate appointed for free legal aid: F. Cartoni. Question: "Whether, in this case, the nullity of the marriage is established." Sentence of May 28th: "Negative."

41. TAURINEN. – JURISDICTION (EXCEPTION OF RES JUDICATA). Rotalian Tribunal: A. Jullieft, Presiding; H. Quattrocolo, A. Wynen. Promoter of Justice: I. Pendola. Advocates: A. D'Alessandri, for the plaintiff; H. Benvignati, for the opposing party. Question: "Whether the exception of res judicata, based on the Rotalian sentence of January 2, 1930, prevents the admission of an action, brought by Praepositus Del Bosco, based on the title of prescription, in this case." Sentence of May 28th: "Affirmative."

42. N. N. – NULLITY OF MARRIAGE due to the excluded indissolubility. Rotalian Tribunal: I. Teodori, Presiding; C. Pecorari, H. Caiazzo. Promoter of Justice: I. Pendola. Defender of the Bond: I. Trezzi. Advocate: H. Serafini. Question: "Whether the plaintiff is competent to accuse the marriage, in

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this case." Sentence of May 30th: "Negative."

[*Latin ed. p. 67*]

Sacra Romana Rota, 07, XLIII. BEROLINEN. – NULLITY OF MARRIAGE due to lack of consent and on account of excluded indissolubility. Turnus Rotalis: Grazoli, Decanus, Ponens; A. Jullien, A. Fidecicehi. Defender of the Bond appointed: R. Bidagor. Advocate by mandate of gratuitous patronage: R. Romano. Doubt: "Whether the Rotal sentence of July 28, 1936, should be confirmed, or annulled, in this case." Sentence of June 3: "To be annulled, and therefore, it is established that there is nullity of the marriage, in this case." XLIV. BONONIEN. – NULLITY OF MARRIAGE under the head of defect of consent. Turnus Rotalis: G. Heard, Ponens; S. Janasik, A. Canestri. Defender of the Bond appointed: G. Oesterle. Advocates: A. C. Lemolo, P. A. D'Avack. Doubt: "Whether the Rotal sentence of January 19, 1940, should be confirmed, or annulled, in this case." Sentence of June 5: "To be annulled, and therefore, it does not establish the nullity of the marriage, in this case." XLV. PARISIEN. – NULLITY OF MARRIAGE, an excepted case, due to an impediment to the marriage. Turnus Rotalis: S. Janasik, Ponens; A. Canestri, I. Teodori. Substitute for the Defender of the Bond: A. Del Corpo. Advocates: I. B. Ferrata, D. Lazzarato. Doubt: "Whether there is established the nullity of the marriage, in this case." Sentence of June 5: "Affirmatively." XLVI. N. N. – NULLITY OF MARRIAGE due to the impotence of the man, and I – DISPENSATION SUPER RATO. Turnus Rotalis: A. Wynen, Ponens; G. Heard, S. Janasik. Defender of the Bond appointed: Agathangelus a Langasco. Advocate by mandate of gratuitous patronage: R. Romano. Doubts: I. "Whether the Rotal sentence of February 4, 1939, concerning the nullity of the marriage, should be confirmed, or annulled, in this case"; and, as far as it does not establish the nullity of the marriage: II. "Whether counsel should be given to the Reverend Father concerning a dispensation over a ratified and unconsummated marriage, in this case."

[*Latin ed. p. 68*]

08 Acta Apostolicae Sedis - Official Commentary. Sentence of June 10th: Regarding I: "Whether it is to be confirmed, or whether it does not pertain to the nullity of the marriage in this case." Regarding I I: "Whether counsel is to be given to the Most Reverend [official] concerning a dispensation regarding a valid marriage." XLVII. FLORENTINA. - NULLITY OF MARRIAGE due to force and fear, according to the chapter. Rotalian Tribunal: S. Janasik, presiding; A. Canestri, I. Teodori. Substitute for the Defender of the Bond: I. Stella. Advocate: A. Merlo. Doubt: "Whether the sentence of the Rotalian Tribunal of November 30, 1938, is to be confirmed, or to be annulled, in this case." Sentence of June 19th: "To be annulled, and therefore, to declare the nullity of the marriage in this case." XLVIII. DEDI-

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NAPUR. - NULLITY OF MARRIAGE due to error concerning the quality of the person. Rotalian Tribunal: G. Heard, presiding; S. Janasik, A. Canestri. Defender of the Bond appointed: Agathangelus a Langasco. Advocate, by mandate of gratuitous patronage: F. Della Rocca. Doubt: "Whether the nullity of the marriage is to be declared, in this case." Sentence of June 19th: "Affirmative." XLIX. N. N. - NULLITY OF MARRIAGE due to lack of consent, and due to force and fear. Rotalian Tribunal: A. Wynen, presiding; G. Heard, S. Janasik. Defender of the Bond appointed: I. Calvi. Advocate: I. Torre. Doubt: "Whether the nullity of the marriage is to be declared, in this case." Sentence of June 21st: "Negative." L. NOVARIEN. - NULLITY OF MARRIAGE due to a condition imposed. Rotalian Tribunal: I. Grazioli, Dean, presiding; A. Jullien, H. Quattrocolo. Defender of the Bond appointed: G. Cesterie. Advocate: A. D'Alessandri. Doubt: "Whether the sentence of the Rotalian Tribunal of November 25, 1933, is to be confirmed, or to be annulled, in this case." Sentence of June 23rd: "To be confirmed, and therefore, not to declare the nullity of the marriage in this case."

[*Latin ed. p. 69*]

Sacra Romana Rota, 69, Liber I. BERGOMEN. – OF JURISDICTIONAL MATTERS. Turnus Rotalis: A. Jullien, President; H. Quattrocolo; F. Roberti. Promotor Iustitiae: I. Pendola. Advocates: Fi. Rufíini, for the plaintiff; C. Gorsanego, for the opposing party, by virtue of gratuitous legal assistance. Doubts: I. "Whether a debt exists from a loan made by the Lord Charles Sonzogni to the churches of Treviolo and Roncola." II. "Whether said debt has been extinguished, or not, in favor of the lender, the Lord Sonzogni, due to a payment made by the Reverend Father John Buggeri, pastor of the church of Treviolo." III. "Whether, due to this payment, the pastor of the church of Treviolo has become a creditor in place of the Lord Sonzogni, by virtue of subrogation." IV. "Whether, considering the payment mentioned above, the agreement of February 24, 1931, should be given its true or its fictitious value." V. "Whether the plaintiff is obligated, or not, to return the sum of 9,000 lire to the parish church of Treviolo, in order to establish a mortuary chapel, according to the designation made by the Lord Ruggeri." VI. "To the extent that an affirmative answer is given to I, and a negative answer to II, III, and V, and with regard to IV, if it is determined that the agreement of February 24, 1931, should be given its true, and not its fictitious, value: Whether the opposing party should be condemned to pay the costs of the present judgment, or whether the costs should be borne equally by the parties." Judgment of June 24: Regarding I: "Affirmatively, to the first part; negatively, to the second part: that is, those who undertook an obligation by the agreement of June 23, 1923, and by the agreement of February 24, 1931, are bound." Regarding II: "It does not appear that the debt has been extinguished in this case." Regarding III: "It does not appear that the pastor has become a creditor in place of the Lord Sonzogni in this

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case." Regarding IV: "Affirmatively, to the first part; negatively, to the second part; that is, the agreement should be given its true value in this case." Regarding V: "The plaintiff should consult his own conscience." Regarding VI: "In this case, the costs should be borne equally by the parties."

LII. NEO-EBORACEN. – NULLITY OF MARRIAGE due to clandestine circumstances. Turnus Rotalis: A. Jullien, President; H. Quattrocolo; F. Roberti. Substitute for the Defender of the Bond: A. Del Corpo. Advocate by virtue of gratuitous legal assistance: T. Ragusa. Doubt: "Whether the nullity of the marriage can be established in this case." Judgment of June 25: "Negatively."

LIII. VALENTINEN. – NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: H. Caiazzo, President; F. Roberti; A. Fidecicchi. Substitute for the Defender of the Bond: I. Stella. Advocate by virtue of gratuitous legal assistance: I. Torre.

[*Latin ed. p. 70*]

Acts of the Apostolic See - Commentary 70. Official Question: "Whether, in this case, the nullity of the marriage is established." Sentence of June 25th: "Negative." LIV. POSNANIEN. - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: F. Roberti, presiding; A. Fidecicchi; F. Brennan. Substitute for the Defender of the Bond: I. Stella. Advocate appointed by gratuitous patronage: I. Benedetti. Question: "Whether the sentence of the Rotalian Tribunal of April 9th, 1938, should be confirmed or annulled, in this case." Sentence of July 2nd: "It is to be annulled, and therefore, in this case, the nullity of the marriage is not established." LV. N. N. - NULLITY OF MARRIAGE due to the husband's impotence, with a dispensation granted *super rato*. Rotalian Tribunal: H. Quattrocolo, presiding; A. Wynen; G. Heard. Defender of the Bond appointed: F. Romita. Advocate: R. Romano. Questions: I. "Whether, in this case, the nullity of the marriage is established"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Reverend [official] regarding a dispensation *super matrimonio rato et non consummato*, in this case." Sentence of July 2nd: Regarding I: "Affirmative, that is, the nullity of the marriage is established, forbidding the husband from entering into another marriage without the consent of the Holy See." Regarding II: "Provided for in the first [question]." LVI. N. N. - NULLITY OF MARRIAGE due to the exclusion of the common good of procreation. Rotalian Tribunal: A. Canestri, presiding; I. Teodori; A. Fidecicchi. Promoter of Justice: I. Pendola. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: A. Capatti. Question: "Whether, in this case, the nullity of the marriage is established." Sentence of July 8th: "Affirmative." LVII. N. N. - NULLITY OF MARRIAGE due to the wife's impotence and a dispensation granted *super rato*. Rotalian Tribunal: A. Jullien, presiding; H. Quattrocolo; A. Wynen. Defender of the Bond: I. Trezzi. Advocates: A. Capalti, for the plaintiff; C. Pacelli, for the

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defendant. Questions: I. "Whether, in this case, the nullity of the marriage is established"; and,

[*Latin ed. p. 71*]

71. The Sacred Roman Rota, in negative terms: II. "Whether counsel should be given to the Most Reverend Ordinary concerning a dispensation from a marriage already celebrated but not consummated, in this case." The judgment of July 9th: Regarding I: "Negative." Regarding II: "Affirmative."

58. ARIMINEN. - Regarding the NULLITY of a marriage due to lack of consent. The Rotal Court: G. Heard, presiding; A. Canestri; I. Teodori. Promoter of Justice: I. Pendola. Substitute for the Defender of the Bond: I. Stella. Advocate: E. Ruffini. The question: "Whether the nullity of the marriage is established, in this case." The judgment of July 15th: "Negative."

59. CZESTOCHOVIEN. - Regarding the NULLITY of a marriage based on coercion and fear. The Rotal Court: A. Wynen, presiding; G. Heard; S. Janasik. Defender of the Bond appointed: Agathangelus a Langasco. Advocate appointed by gratuitous patronage: I. Benedetti. The question: "Whether the nullity of the marriage is established, in this case." The judgment of July 16th: "Affirmative."

60. N. N. - Regarding the NULLITY of a marriage due to the husband's impotence, and concerning a DISPENSATION from the marriage. The Rotal Court: H. Quattrocolo, presiding; A. Wynen; G. Heard. Defender of the Bond appointed: S. M. Vitale. Advocate: E. Ruffini. The questions: I. "Whether the nullity of the marriage is established, in this case"; and, in the negative: II. "Whether counsel should be given to the Most Reverend Ordinary concerning a dispensation from a marriage already celebrated but not consummated, in this case." The judgment of July 16th: Regarding I: "Negative." Regarding II: "Affirmative, with the husband forbidden from entering into another marriage without the prior consultation of the Holy See."

61. PISANA. - Regarding the NULLITY of a marriage due to insanity. The Rotal Court: G. Heard, presiding; S. Janasik; A. Canestri. Defender of the Bond appointed: I. M. Pinna. Advocate appointed by gratuitous patronage: P. Ciprotti. The question: "Whether the nullity of the marriage is established, in this case." The judgment of July 19th: "Affirmative."

62. N. N. - Regarding the NULLITY of a marriage and a DISPENSATION from the marriage, due to the wife's impotence.

[*Latin ed. p. 72*]

Acta Apostolicae Sedis - Official Commentary, Turnus Rotalis: H. Quattrocolo, presiding; A. Wynen, A. G. Heard. Substitute for the Defender of the Bond: A. Del Corpo. Advocate appointed by virtue of gratuitous patronage: A. D'Alessandri. Doubts: I. "Whether there exists a nullity in the marriage, in this case"; and, to the extent that it is negative: "II. Whether advice

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should be given to the Most Reverend regarding a dispensation concerning a marriage that is valid but not consummated, in this case." Sentence of July 23rd: Regarding I: "Affirmative, forbidding the woman from entering into another marriage." Regarding II: "Provision made in the first [case]." LXII. TERGESTINA. - Nullity of marriage due to impotence. Turnus Rotalis: S. Janasik, presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: P. M. Rutten. Advocate: R. Romano. Doubt: "Whether there exists a nullity in the marriage, in this case." Sentence of July 24th: "Affirmative." LXIV. NEAPOLITANA. - Nullity of marriage due to coercion and fear, due to simulated consent, due to excluded offspring, and due to the indissolubility. Turnus Rotalis: I. Grazioli, Dean, presiding; A. Jullien; A. Fidecicchi. Defender of the Bond appointed: I. Benedetti. Advocates: I. B. Ferrata; I. Torre, for the plaintiff; A. Capalti, for the defendant. Doubt: "Whether the sentence of the Turnus Rotalis of October 17, 1936, should be confirmed or overturned, in this case." Sentence of July 25th: "It is to be overturned, and therefore, there exists a nullity in the marriage, in this case." LXV. N. N. - Nullity of marriage due to the excluded benefit of offspring, and due to an added condition concerning a future, lawful event. Turnus Rotalis: A. Canestri, presiding; I. Teodori; C. Pecorari. Defender of the Bond appointed: I. M. Pinna. Advocates: D. Corsellini; H. Serafini. Doubt: "Whether there exists a nullity in the marriage, in this case." Sentence of July 26th: "Negative." LXVI. MAGNO VARADINEN, RUMENORUM. - Concerning a pension. Turnus Rotalis: I. Teodori, presiding; H. Caiazzo; F. Roberti. Promoter of Justice: I. Pendola.

[*Latin ed. p. 73*]

73. The Sacred Roman Rota: Advocates: I. Benedetti, for the plaintiff; O. Da Silva, acting under the mandate of gratuitous patronage, for the defendant. Question: "Whether restitution in integrum should be granted to the Most Reverend Valerio Trajano Frentiu, Bishop of Varadinea, in this case." Sentence of July 30th: "Negative."

67. N. N. - NULLITY OF MARRIAGE due to the impotence of the husband. Rotal Court: I. Teodori, presiding; C. Pecorari, H. Caiazzo. Defender of the Bond appointed: I. M. Pinna. Advocate acting under the mandate of gratuitous patronage: A. Caparti. Question: "Whether the nullity of the marriage can be established in this case." Sentence of July 30th: "Affirmative, forbidding the husband from entering into any other marriage without the consent of the Holy See."

68. POMPEIANA. - NULLITY OF MARRIAGE due to clandestine circumstances. Rotal Court: A. Wynen, presiding; G. Heard, S. Janasik. Defender of the Bond: I. Trezzi. Advocates: T. Ragusa, C. Pacelli, for the plaintiff; A. Caparti, for the defendant. Question: "Whether the nullity of the marriage can be established in this case." Sentence of July 30th: "Negative."

69. PARISIEN. - NULLITY OF MARRIAGE due to a condition imposed.

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Rotal Court: I. Grazioli, Dean, presiding; A. Jullien, H. Quattrocolo. Defender of the Bond appointed: R. Bidagor. Advocate: D. Lazzarato. Question: "Whether the sentence of the Rotal Court of July 15, 1935, should be confirmed or overturned in this case." Sentence of August 4th: "It is to be confirmed, and therefore, the nullity of the marriage does not exist in this case."

70. RHEGINEN. - NULLITY OF MARRIAGE based on the grounds of violence and coercion. Rotal Court: H. Caiazzo, presiding; F. Roberti, A. Fidecicchi. Substitute for the Defender of the Bond: I. Stella. Advocate: H. Benvignati. Question: "Whether the nullity of the marriage can be established in this case." Sentence of October 16th: "Negative."

ACTA, vol. IX, n. 3. - 14-3-942 6.

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis - Official Commentary LXXI. FIESOLE. - NULLITY OF MARRIAGE based on coercion and fear. Royal Court: A. Wynen, presiding; G. Heard; S. Janasik. Substitute Defender of the Bond: I. Stella. Advocate appointed by gratuitous patronage: I. Benedetti. Question: "Does nullity of the marriage exist in this case?" Judgment of October 16: "Negative."

LXXII. ROME. - NULLITY OF MARRIAGE due to a condition imposed and due to simulated consent. Royal Court: S. Janasik, presiding; A. Canestri; I. Teodori. Appointed Defender of the Bond: C. Da Silva. Advocate: H. Oraziani. Question: "Does nullity of the marriage exist in this case?" Judgment of October 18: "Negative."

LXXIII. N. N. - NULLITY OF MARRIAGE due to simulated consent. Royal Court: H. Quattrocolo, presiding; A. Wynen; G. Heard. Appointed Defender of the Bond: Agathangelus a Langasco. Advocate: E. Ruffini. Question: "Does nullity of the marriage exist in this case?" Judgment of October 29: "Negative."

LXXIV. N. N. - NULLITY OF MARRIAGE due to the exclusion of indissolubility and procreation of offspring. Royal Court: G. Heard, presiding; S. Janasik; A. Canestri. Promoter of Justice: I. Pendola. Appointed Defender of the Bond: F. Romita. Advocate appointed by gratuitous patronage: F. Della Rocca. Question: "Does nullity of the marriage exist in this case?" Judgment of October 30: "Negative."

Based on coercion and fear. Royal Court: H. Quattrocolo, presiding; A. Wynen; G. Heard. Appointed Defender of the Bond: I. Benedetti. Advocate appointed by gratuitous patronage: I. Torre. Question: "Is the judgment of the Royal Court of October 29, 1938 to be confirmed or overturned in this case?" Judgment of November 4: "It is to be confirmed, that is, nullity of the marriage exists in this case."

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LXXV. POSNANIEN. - NULLITY OF MARRIAGE.

[*Latin ed. p. 75*]

The Sacred Roman Rota | & N. N. – Concerning the Nullity of Marriage, due to excluded issue and due to violence and fear. Turnus Rotalis: C. Pecorari, presiding; H. Caiazzo; F. Roberti. Defender of the Bond appointed: I. M. Casoria. Advocate appointed by mandate of gratuitous patronage: A. D'Alessandri. Doubt: "Whether it is established that the marriage is null, in this case." Sentence of November 12th: "Negative." LXXVI. Concerning violence and fear. Turnus Rotalis: I. Teodori, presiding; C. Pecorari; H. Caiazzo. Defender of the Bond appointed: I. Moretti. Advocate appointed by mandate of gratuitous patronage: T. Ragusa. Doubt: "Whether it is established that the marriage is null, in this case." Sentence of November 14th: "Negative." LXXVII. IANUEN. – Concerning the Nullity of Marriage. LXXVIII. RAPIDOPOLITANA. – Concerning the Nullity of Marriage, due to simulated consent. Turnus Rotalis: F. Roberti, presiding; A. Fidecicchi; F. Brennan. Defender of the Bond appointed: R. Bidagor. Advocate appointed by mandate of gratuitous patronage: P. A. D'Avack. Doubt: "Whether the sentence of the Turnus Rotalis of November 16th, 1937, should be confirmed, or rejected, in this case." Sentence of November 14th: "To be confirmed, or it is established that the marriage is null, in this case." N. N. – Concerning the Nullity of Marriage, due to simulated consent and due to the excluded indissolubility. LXXIX. Turnus Rotalis: A. Canestri, presiding; I. Teodori; C. Pecorari. Substitute for the Defender of the Bond: I. Stella. Advocate: I. Torre. Doubt: "Whether it is established that the marriage is null, in this case." Sentence of November 17th: "Negative." Incident. Turnus Rotalis: A. Canestri, presiding; I. Teodori; C. Pecorari. Substitute for the Defender of the Bond: I. Stella. Advocate: R. Romano. Doubts: I. "Whether an appeal is to be admitted from the sentence of the Turnus Rotalis of...". LXXX. TERGESTINA. – Concerning the Nullity of Marriage.

[*Latin ed. p. 76*]

II. Acta Apostolicae Sedis - Commentarium Officiale, November 2, 1940; and concerning the negative aspect: II. "Whether a further presentation of the cause should be permitted." The judgment of November 22nd: "Negative in both cases." LXXXI. N. N. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotational Panel: G. Heard, A. Canestri, Presiding, I. Teodori. Promoter of Justice: I. Pendola. Substitute for the Defender of the Bond: I. Stella. Advocate: F. Bersani. Doubt: "Whether the nullity of the marriage can be established in this case." The judgment of November 29th: "Negative." LXXVIII. N. N. - NULLITY OF MARRIAGE based on the grounds of force and fear, and due to simulated consent. Rotational Panel: S. Janasik, Presiding, A. Canestri, I. Teodori. Substitute for the Defender of the Bond: H. Bidagòr. Advocate by mandate of free

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legal aid: E. Ruffini. Doubt: "Whether the nullity of the marriage can be established in this case." The judgment of December 4th: "Affirmative." LXXXIII. N. N. - NULLITY OF MARRIAGE due to the impotence of the man. Rotational Panel: I. Grazioli, Dean, Presiding, A. Jullien, A. Fidecicchi. Substitute for the Defender of the Bond: I. Stella. Advocate: C. Astorri. Doubt: "Whether the judgment of the Rotational Panel of November 24, 1936, should be confirmed or overturned in this case." The judgment of December 5th: "It should be overturned, and therefore, the nullity of the marriage is established in this case, preventing the man from entering into another marriage without the consent of the Apostolic See." LXXXIV. V. WLADISLAVIEN. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotational Panel: H. Caiazzo, Presiding, F. Roberti, A. Fidecicchi. Substitute for the Defender of the Bond: I. Stella. Advocate by mandate of free legal aid: F. Della Rocca. Doubt: "Whether the nullity of the marriage can be established in this case." The judgment of December 17th: "Negative."

[*Latin ed. p. 77*]

Sacra Romana Rota, Case No. 85, FABRIANEN. Concerning the nullity of a marriage due to a defect in form. Turnus Rotalis: C. Pecorari, presiding; H. Caiazzo; F. Roberti. Substitute for the Defender of the Bond: I. Stella. Advocate appointed by gratuitous patronage: F. Cartoni. Question: "Whether the nullity of the marriage is established in this case." Judgment of December 17th: "Affirmative."

Case No. 86, ROMANA. Concerning the nullity of a marriage on the grounds of coercion and fear. Turnus Rotalis: I. Teodori, presiding. C. Pecorari; H. Caiazzo. Appointed Defender of the Bond: I. Moretti. Advocate: A. Mittiga. Question: "Whether the nullity of the marriage is established in this case." Judgment of December 19th: "Affirmative."

Case No. 87, N. N. Concerning the nullity of a marriage due to the excluded good of procreation. Turnus Rotalis: G. Heard, presiding. S. Janasik; A. Canestri. Appointed Defender of the Bond: I. Calvi. Advocate appointed by gratuitous patronage: I. Benedetti. Question: "Whether the nullity of the marriage is established in this case." Judgment of December 19th: "Negative."

Case No. 88, Vicar Apostolic of ALEPPEN. Concerning the nullity of a marriage on the grounds of coercion and fear. Turnus Rotalis: S. Janasik, presiding. A. Canestri; I. Teodori. Appointed Defender of the Bond: M. Strojny. Advocate appointed by gratuitous patronage: I. Benedetti. Question: "Whether the nullity of the marriage is established in this case." Judgment of December 22nd: "Negative."

Case No. 89, D E PERAMIHO. Concerning the nullity of a marriage due to the wife's impotence. Turnus Rotalis: A. Canestri, presiding. I. Teodori; C. Pecorari. Substitute for the Defender of the Bond: I. Stella. Advocate

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appointed by gratuitous patronage: D. Lazzaráto. Question: "Whether the nullity of the marriage is established in this case." Judgment of December 23rd: "Affirmative."

Case No. 90, Vicar Apostolic of DE KISUMU. Concerning the nullity of a marriage on the grounds of coercion and fear. Turnus Rotalis: G. Heard, presiding. S. Janasik; A. Canestri.

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis - Official Commentary concerning the Defender of the Bond: I. Benedetti. Advocate appointed by virtue of gratuitous patronage: H. Napoleoni. Question: "Whether, in this case, the nullity of the marriage is established." Judgment of December 30th: "Affirmative."

91. BRITTINORIEN. - Nullity of marriage due to a defect in form. Rotated Tribunal: I. Teodori, Presiding; C. Pecorari; H. Caiazzo. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: T. Ragusa. Question: "Whether, in this case, the nullity of the marriage is established." Judgment of December 30th: "Negative."

II. Causes which were conducted during the same year, 1941, or which, without a final judgment, came to an end due to particular circumstances; to these are added decrees concerning appeals against the rejection of petitions.

I. VILNEN. - Concerning separation, before the Most Reverend Father D. Giulio Grazioli, Dean. Since the plaintiff, having been informed since March 21, 1936, did not present further documents that would suggest the granting of a further cause, she no longer insisted. Therefore, the Most Reverend Father Dean, by decree of January 7, 1941, declared the cause to be filed in the archives.

II. REGIEN, IN AEMILIA. - Concerning the nullity of marriage, under the head of force and coercion, before the Most Reverend Father D. Giulio Grazioli, Dean. Since, in the aforementioned cause, within the time prescribed by law, no procedural act was taken to pursue an appeal, the Most Reverend Father Dean, by decree of January 7, 1941, declared the appeal abandoned and ordered the cause to be filed in the archives of the Sacred Tribunal.

III. ROMANA. - Concerning the nullity of marriage, regarding the rejection of the petition, before the Reverend Father D. Henrico Caiazzo. Since no procedural act was taken for a year, by decree of January 7, 1941, the Reverend Father, Presiding, declared the plaintiff's request terminated, in accordance with canon 1736.

[*Latin ed. p. 79*]

Sacra Romana Rota, 79, IV. TAURINEN. – Concerning the nullity of a marriage, arising from force and fear, and due to a condition imposed,

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before the Most Reverend Father, Doctor Julius Grazioli, Dean. Since, in the aforementioned case, no procedural act was presented within the time prescribed by law to pursue the matter, the Most Reverend Father Dean, by decree of January 7, 1942, declared the appeal abandoned, in accordance with canon 1736, and ordered that the records of the case be placed in the archives.

V. PANORMITANO. – Concerning the nullity of a marriage, due to the impotence of the husband, before the Reverend Father, Doctor Henry Caiazzo. Since no procedural act was presented for a year, in the aforementioned case, by decree of February 1, 1941, the Reverend Father Dean declared the claim of the plaintiff abandoned, in accordance with canon 1736. Concerning the nullity of a marriage, arising from force and fear, before the Reverend Father, Doctor Henry Caiazzo. Since no procedural act was presented for a year and more, in the aforementioned case, the Reverend Father Dean, by decree of February 1, 1941, declared the appeal of the plaintiff abandoned, in accordance with canon 1736.

VI. KIELCEN. – VII. ROMANA. – Concerning the nullity of a marriage, due to a lack of consent, before the Most Reverend Father, Doctor Julius Grazioli, Dean. Since, in the aforementioned case, no procedural act was presented within the prescribed time to pursue the appeal, the Most Reverend Father Dean, by decree of February 8, 1941, in accordance with canon 1736, declared the appeal abandoned and ordered that the records of the case be placed in the archives of the Holy Tribunal.

VIII. PRATEN. – Concerning the nullity of a marriage, due to a condition imposed, before the Most Reverend Father, Doctor Julius Grazioli, Dean. Since, in the aforementioned case, no procedural act was presented to pursue the appeal, the Most Reverend Father Dean, by decree of February 24, 1941, in accordance with canon 1736, declared the appeal abandoned and ordered that the records of the case be placed in the archives of the Holy Tribunal. Concerning the nullity of a marriage, due to an impediment excluding indissolubility, before the Reverend Father, Doctor Arcturo Wynen. Since no procedural act was presented for a year to pursue the appeal, the Reverend Father Dean, by decree of February 24, 1941, X. STRIGONIEN. –

[*Latin ed. p. 80*]

80. *Acta Apostolicae Sedis* – Official Commentary, in accordance with canon 1736, declared the appeal abandoned, and ordered that the records of the case be placed in the archive. X. BELGRADE. – Regarding a marriage annulled on the grounds of force and fear, before the Most Reverend Monsignor Giulio Grazioli, Dean. Since in the aforementioned case, no procedural act was filed within the time prescribed by law to pursue the appeal, the Most Reverend Monsignor Dean, by decree of February 27, 1941, in accordance with canon 1736, declared the appeal abandoned and ordered that the records of the case be placed in the archive. XI. ROME.

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– Regarding a marriage annulled on the grounds of force and fear, before the Most Reverend Monsignor Giulio Grazioli, Dean. Since in the aforementioned case, no act was filed within the time prescribed by law to pursue the appeal, the Most Reverend Monsignor Dean, by decree of March 3, 1941, declared the appeal abandoned and ordered that the records of the case be placed in the Tabulario S. T. XII. NAPLES. – Regarding a marriage annulled, with exceptions, before the Reverend Father Francisco Roberti. Considering the renunciation of the appeal of December 17, 1940, on the part of the appellant, and the acceptance of said renunciation on the part of the plaintiff, the Royal Tribunal, by decree of March 31, 1941, deemed the presented renunciation to be admissible and ordered that the records be placed in the archive. XIII. JANOW. – Regarding a marriage annulled, concerning incidental matters, before the Reverend Father Andrea Jullien. Since no procedural act was filed for a year, the Reverend Father Dean, by decree of March 26, 1941, declared the appeal abandoned. XIV. SECOVIEN. – Regarding a marriage annulled on the grounds of force and fear, before the Reverend Father Alberto Canestri. Since in the aforementioned case, no procedural act was filed for a year, the Reverend Father Dean, by decree of April 1, 1941, declared the appeal abandoned and ordered that the records of the case be placed in the archive. XV. POSNANIA. – Regarding a marriage annulled, due to force and fear, due to a condition imposed, due to lack of consent, before the Reverend Father Alberto Canestri.

[*Latin ed. p. 81*]

The Sacred Roman Rota:

I. With no procedural act having been initiated for a year, the Reverend Father Dean, by decree of April 3, 1941, declared the appeal abandoned and ordered the case files to be placed in the archive.

XVI. SPIREN. – Regarding a solution, before the Reverend Father Andrea Jullien. When the plaintiff renounced the appeal, the Reverend Father Dean, by decree of April 4, after hearing the Reverend Promoter of Justice, deemed the renunciation accepted by the opposing party and ordered the case files to be placed in the archive.

XVII. VARSAVIA. – Regarding the nullity of marriage, due to lack of consent, before the Reverend Father Alberto Canestri. Since no procedural act had been issued in the aforementioned case for a year, the Reverend Father Dean, by decree of April 4, 1941, declared the appeal abandoned and ordered the case files to be placed in the archive.

XVIII. POSNANIA. – Regarding the nullity of marriage, based on coercion and fear, before the Reverend Father Alberto Canestri. Since no procedural act had been initiated for a year, the Reverend Father Dean, by decree of April 5, 1941, declared the appeal abandoned and ordered the case files of the cause to be placed in the archive.

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XIX. SUBLACENA. – Regarding a claim, before the Reverend Father Giulio Grazioli, Dean. Since no procedural act had been initiated within the time prescribed by law for pursuing the appeal, the Reverend Dean, by decree of April 8, 1941, and according to canon 1736, declared the appeal abandoned and ordered the case files to be placed in the archive.

XX. VERONA. – Regarding the nullity of marriage, concerning the rejection of the petition, before the Reverend Father Henrico Quattrocolo. The Rota, on April 16, 1941, decreed that the rejection of the petition pronounced by the Tribunal of Verona should be confirmed.

XXI. ANCONA. – Regarding a claim and damages, before the Reverend Father Alberto Canestri. The Rota, on April 29, 1941, decreed that the case was closed.

XXII. PARIS. – Regarding the nullity of marriage, due to the husband's impotence, before the Reverend Father Arcturo Wynen. Since no procedural act had been initiated by the plaintiff for a longer period...

[*Latin ed. p. 82*]

Acts of the Apostolic See - Official Commentary. Although the obstacles arising from the war no longer exist, the Reverend Father Ponens, by decree of May 13, 1941, declared the appeal abandoned and ordered the files of the case to be placed in the archive. XXIII. CEPHALUDEN. - Regarding annulment, before the Reverend Father Henry Quattrocolo. The Royal Court of Tournus, on May 14, 1941, decreed that the appeal should be considered abandoned in this case. XXIV. SPOLBTANA. - Regarding annulment of marriage, on the grounds of force and fear, before the Reverend Father Cesare Pecorari. Since no procedural act, which might have presented an impediment, has been filed for a year, the Reverend Father Ponens, by decree of May 21, 1941, declared the appeal abandoned, in accordance with canon 1736. XXV. EBROICEN. - Regarding annulment of marriage, on the grounds of force and fear, before the Reverend Father Albert Canestri. Since no procedural act has been filed for a year or more, the Reverend Father Ponens, by decree of May 23, 1941, declared the appeal abandoned and ordered the files to be placed in the archive. XXVI. MEDIOLANEN. - Regarding annulment of marriage, due to consanguinity and lack of consent, before the Reverend Father William Heard. Since the plaintiff has died, the Reverend Father Ponens, by decree of May 23, 1941, declared the case closed and ordered the files to be placed in the archive. XXVII. NEOSOLIEN. - Regarding annulment of marriage, due to a condition contrary to indissolubility, before the Reverend Father Albert Canestri. Since no procedural act has been filed for a year or more, the Reverend Father Ponens, by decree of May 24, 1941, declared the case abandoned and ordered the files to be placed in the archive. XXVIII. ROMANA. - Regarding annulment of marriage, due to the exclusion of the common good of procreation, before the Reverend Father Albert Canestri. Since no proce-

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dural act has been filed for a year or more, the Reverend Father Ponens, by decree of May 24, 1941, declared the appeal abandoned. XXIX. ROMANA. - Regarding annulment of marriage, on the grounds of force and fear, before the Most Reverend Father Giulio Grazioli, Dean. Since no procedural act has been filed within the time prescribed by law to obtain a new proposal for the case after two attempts for the marriage.

[*Latin ed. p. 83*]

The Sacred Roman Rota, with eighty-three cases of valid petitions, and although a new investigation has been completed, the Most Reverend Dean of Posen, by decree of May 27, 1941, declared the petition closed and ordered the records of the case to be placed in the archives of the Holy Tribunal.

XXX. ROMANA. – Regarding the nullity of a marriage, due to the excluded benefit of posterity, before the Most Reverend Prelate Arcturus Wynen. Since no procedural act has been presented for several years, the Most Reverend Prelate of Posen, by decree of May 28, 1941, declared the appeal abandoned and ordered the records of the case to be placed in the archive.

XXXI. FLORENTINA. – Regarding defamation, before the Most Reverend Prelate Andrea Jullien. Since neither party had complied with the decree of the Most Reverend Prelate of Posen of March 5, 1941, the same Most Reverend Prelate of Posen, by decree of June 9, 1941, in accordance with Article 86 of the Norms of the Holy Roman Rota, declared the case abandoned.

XXXII. POSNANIEN. – Regarding the nullity of a marriage, due to the excluded benefit of posterity, before the Most Reverend Prelate Arcturus Wynen. Since the Defender of the Bond of the Holy Roman Rota declared that he was withdrawing from the prosecution of the appeal, filed by the Defender of the Bond of Posen against the sentence of the Tribunal of Posen of May 13, 1938, confirming the sentence of the Tribunal of Cracow of May 20, 1937, the Rotal Session, by decree of June 21, 1941, accepted this withdrawal.

XXXIII. MEDIOLANEN. – Regarding rights, concerning the rejection of the petition, before the Most Reverend Prelate Ioannes Teodori. The Rotal Session, on July 4, 1941, decreed that the petition of the plaintiff, rejected by the Court of Milan, should be admitted.

XXXIV. ROMANA. – Regarding alimony, concerning the rejection of the petition, before the Most Reverend Prelate Henricus Caiazzo. Considering the opinion of the Reverend Promoter of Justice of May 6, 1941, as well as the letter of the Eminence Cardinal Vicar of June 16, 1941, the Most Reverend Prelate of Posen, by decree of July 5, 1941, judged that it was not necessary to proceed further.

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XXXV. RAGUSINA. – Regarding injuries, before the Most Reverend Prelate Guillelmus Heard. The Rotal Session, on July 5, 1941, decreed that the criminal action in this case was closed, and therefore the accusation made by the Promoter of Justice should not be admitted.

[*Latin ed. p. 84*]

84 Acta Apostolicae Sedis - Official Commentary XXXVI. N. UT. - Regarding the nullity of marriage, with exceptions, before the Reverend Father Andrea Jullien. The Auditors of Tournon, having determined that there were no arguments that could give rise to contradiction or exception regarding the existence of an impediment of consanguinity, and simultaneously having ascertained with equal certainty that a dispensation regarding this impediment had not been granted; after hearing the Defender of the Bond, on July 9, 1941, they judged that the sentence, by which the Tribunal had pronounced the nullity of the marriage on June 21, 1938, should be maintained, in accordance with canon 1990, and that, in accordance with the disposition of canon 1992, it should be confirmed with the sole intervention of the Defender of the Bond, and they confirm it. XXXVII. FROM GUADALAJARA. - Regarding the nullity of marriage, based on coercion and fear, before the Reverend Father Henrico Caiazzo. Since it was established that the plaintiff had renounced the action for the nullity of the marriage and had renewed her consent, the Reverend Father, in a decree of July 1, 1941, admitted the renunciation and decreed that the cause was extinguished, and ordered the files to be placed in the archive. XXXVIII. FLORENTINE. - Regarding rights, before the Reverend Father Andrea Jullien. Since no procedural act had been filed for a year, the Reverend Father, in a decree of July 14, 1941, declared the appeal time-barred. XXXIX. VLADISLAVIEN. - Regarding the nullity of marriage, based on coercion and fear, before the Reverend Father Stanislao Janasik. Since no procedural act had been filed for a year or more, the Reverend Father, in a decree of July 16, 1941, declared the appeal abandoned and ordered the files to be placed in the archive. XL. TRIESTE. - Regarding the nullity of marriage, due to lack of consent and due to coercion and fear, before the Reverend Father Arcturo Wynen. The Royal Court, in a decree of July 22, 1941, accepted the plaintiff's renunciation of the prosecution of the appeal, which was approved by the opposing party and by the Defender of the Bond, and ordered the files to be placed in the archive. XLI. KIELCE. - Regarding the nullity of marriage, concerning the rejection of the petition, before the Reverend Father Stanislao Janasik. The Royal Court, on August 9, 1941, decreed that the decree of the Kielce Tribunal of April 25, 1939, should be annulled, and that the petition should be admitted.

[*Latin ed. p. 85*]

Sacra Romana Rota 85 XLII. ROMA. - Concerning nullity, before the

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Most Reverend Father Andrea Jullien. Since no procedural act has been presented for a year, the Most Reverend Father Ponens, by decree of October 6, 1941, declared the case closed. XLIII. BERGOMENSIS. - Concerning nullity, before the Most Reverend Father Cesare Pecorari. Considering the settlement, to which the Most Reverend Ordinary of Bergamo finally came, the Most Reverend Father Ponens, by decree of October 29, 1941, declared the case concluded and ordered the records to be placed in the archive. XLIV. MONTEREYEN. FRESNEN. - Concerning nullity of marriage, due to a condition contrary to indissolubility, before the Most Reverend Father Andrea Jullien. Since the Reverend Defender of the Bond of the Rota withdrew from the appeal, which the Reverend Defender of the Bond of Angelorum interposed against the sentence confirming the sentence for nullity issued by the Tribunal of Montereyen, Fresnen, the Rotal Tribunal, by decree of November 17, 1941, considered that withdrawal to be accepted by the Reverend Promoter of Justice, and not impugned by the parties, and deemed it admissible. XLV. GRATIANOPOLITANA. - Concerning nullity of marriage due to simulated consent and a dispensation *super rato*, before the Most Reverend Father Andrea Jullien. Considering the death of a party involved, the Most Reverend Father Ponens, by decree of November 26, 1941, ordered the records to be placed in the archive. XLVI. KAUNEN. - Concerning nullity of marriage, on the grounds of force and fear, before the Most Reverend Father Alberto Canestri. Since no procedural act has been presented within the time established by law in the case mentioned above, the Most Reverend Father Ponens, by decree of November 28, 1941, declared the appeal abandoned and ordered the records of the case to be placed in the archive. XLVII. COMEN. - Concerning nullity of marriage, on the grounds of force and fear, before the Most Reverend Father Ioanne Teodori. Since no procedural act has been presented for a year or more, the Most Reverend Father Ponens, by decree of December 6, 1941, declared the appeal abandoned. XLVIII. VILNEN. - Concerning nullity of marriage, regarding the rejection of the libellus, before the Most Reverend Father Ioanne Teodori. Since no procedural act has been presented for a year or more,

[*Latin ed. p. 86*]

88 Acta Apostolicae Sedis — The Official Commentary, Most Reverend Father Ponens, by decree of December 6, 1941, declared the appeal abandoned and ordered that the proceedings be placed in the archives. XLIX. PARISIAN. — Concerning the nullity of marriage, based on the grounds of force and fear, before Most Reverend Father John Teodori. Since no procedural act was filed for a year or longer, Most Reverend Father Ponens, by decree of December 6, 1941, declared the appeal abandoned. L. CORSAGIEN. — Concerning the nullity of marriage, based on the grounds of force and fear, before Most Reverend Father John Teodori. Since no procedural act

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was filed for a year or longer, Most Reverend Father Ponens, by decree of December 6, 1941, ordered that the proceedings be placed in the archives. LI. VARSOVIAN. — Concerning the deprivation of a benefice, before Most Reverend Father Albert Canestri. Since no procedural act whatsoever was filed within the time prescribed by law, Most Reverend Father Ponens, by decree of December 6, 1941, declared the appeal abandoned. LU. BOSTONIAN. — Concerning the nullity of marriage, based on the grounds of force and fear, before Most Reverend Father John Teodori. Since no procedural act was filed for a year or longer, Most Reverend Father Ponens, by decree of December 6, 1941, declared the appeal abandoned. LUI. VLADISLAVIAN. — Concerning the nullity of marriage, due to the husband's impotence, before Most Reverend Father John Teodori. Since no procedural act was filed within the time prescribed by law, Most Reverend Father Ponens, by decree of December 6, 1941, declared the appeal abandoned and ordered that the proceedings be placed in the archives. LIV. CALVEN. — Concerning damages, before Most Reverend Father John Teodori. Since the plaintiff passed away and her heirs, although duly summoned, did not appear within the time prescribed by law, Most Reverend Father Ponens, by decree of December 6, 1941, declared the appeal abandoned and ordered that the records of the case be placed in the archives. LV. TERGESTINA. — Concerning the nullity of marriage, based on the grounds of force and fear, before Most Reverend Father John Teodori.

[*Latin ed. p. 87*]

The Sacred Roman Rota: With the Defender of the Bond of the Holy Rota having reported to the prosecution regarding the appeal interposed by the Defender of the Bond of Gorizia, following a judgment rendered in conformity, the Rotal Court of Turnus, on December 6, 1941, accepted the report.

LVII. MONTIS ALBANI. – Regarding the nullity of a marriage, based on the grounds of force and fear, before the Reverend Prelate Doctor John Teodori. Since no procedural act had been initiated for a year and more. The Reverend Prelate, by decree of December 6, 1911, declared the appeal abandoned and ordered the records to be placed in the archive.

LVII. VIENNEN. – Regarding the nullity of a marriage, due to the excluded indissolubility, before the Reverend Prelate Doctor Stanislaus Janasik. Since the woman contracted had passed away, the Reverend Prelate, by decree of December 9, 1911, ordered the records of the case to be placed in the archive.

LVIII. PARISIEN. – Regarding the nullity of a marriage, due to a condition imposed and due to the excluded good of the offspring, before the Reverend Prelate Doctor Andrea Jullien. Since no procedural act had been initiated for two years, the Reverend Prelate, by decree of December 29, 1941, declared the case abandoned and ordered the records of the case to

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be placed in the archive.

LIX. MASSILIEN. – Regarding the nullity of a marriage, based on the grounds of force and fear, before the Reverend Prelate Doctor Andrea Jullien. Since no procedural act had been initiated for a year, the Reverend Prelate, by decree of December 29, 1941, declared the case abandoned and ordered the records of the case to be placed in the archive.

LX. CRACOVIEN. – Regarding the nullity of a marriage, the nullity of the judgment, before the Reverend Prelate Doctor Andrea Jullien. Since no procedural act had been initiated for a year, the Reverend Prelate, by decree of December 29, 1941, declared the case abandoned and ordered the records of the case to be placed in the archive.

[*Latin ed. p. 88*]

88 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA. On Thursday, February 26, 1942, the Holy Father received in a solemn Audience His Excellency, Mr. Doctor Raffaele GrUÀB iGLiA, Extraordinary and Plenipotentiary Ambassador of Italia, for the presentation of the Credentials. SACRED CONGREGATION "DE PROPAGANDA FIDE". The Sacred Congregation "de Propaganda Fide" with a Decree dated (December 5, 1941) appointed the Reverend Father Rodolfo Formanek, President of the Pontifical Missionary Union for Slovakia. SACRED CONGREGATION OF RITES. On Tuesday, March 3, 1942, before the Most Reverend and Venerable Cardinal Alessandro Vérde, Promoter or Relator of the cause of the Servant of God, Placido Riccardi, Priest of the Order of Saint Benedict, the Sacred Congregation of Rites convened in a preparatory session, in which the Reverend Prelates and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God. NECROLOGY. November 21, 1941. Monsignor Basilio Khouri, Archbishop titular of Sergiopoli. February 26, 1942. The Most Reverend Cardinal Tommaso Pio Boggiani, Bishop of the suburbicarian see of Porto and Santa Rufina, Chancellor of the Holy Roman Church. March 4. Monsignor Tiberio Salazar Herrera, Archbishop of Medellin. March 7. Monsignor Costantino Dominik, Bishop titular of AtribiL.

[*Latin ed. p. 89*]

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ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

ACTA PII PP. XII

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I. SANCTUS ALBERTUS MAGNUS, EPISCOPUS CONFESSOR ET ECCLESIAE DOCTOR, CULTORUM SCIENTIARUM NATURALIUM, COELESTIS PATRONUS DECLARATUR.

PIUS PP. XII

Ad perpetuam rei memoriam.

—

Ad Deum per rerum naturae cognitionem.

Sanctus Albertus Magnus, Episcopus Confessor et Ecclesiae Doctor, ad laudem Dei Omnipotentis, qui fons est sapientiae et naturae auctor et institutor et rector (Physica. 1. I, tr. 1, c. 1), ascendere conatus est, omnes sui temporis scientias, sive quae ad sacra, sive quae ad profana spectantes, percipere contendit, in eisdemque ita mirabiliter versatus est ut "Stupor mundi ac doctor universalis" ab ipsismet aetatis suae scriptoribus tanta doctrina attonitis nuncupari meruerit. Enimvero praeter theologiam, philosophiam ac Scripturarum interpretationem, quibus tali studio ac sollertia operam dedit, ut paucissimi illius scientiam adaequarent, ad dissensionem inter Fidem ac Rationem tollendam, quam simulato suo de duplici veritate quidam eo ipso tempore philosophi in Studiorum Universitates inducebant, Sanctus Doctor, quoniam Dei invisibilia... a creatura mundi, per ea, quae facta sunt, intellecta, conspiciuntur: sempiterna quoque Eius virtus et divinitas (Rom. I, 20), res naturae investigandas a prima iuventute ad extremam usque senectutem acriter perattenteque aggressus est; investigatas autem posteris tradidit elaboratissimis scriptis multis, quibus historiam exquirere totius fere naturae tempore suo cognitae per omnes partes experimentali, uti aiunt, ACTA, vol. IX, r. 4. — 13-4-04?. 7

[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis — He diligently studied the official commentary, using a method or induction; although, due to the example and work of such a great Master, and primarily due to the conditions and deficiencies of instruments of that time, not all of the fruits that could have been hoped for were obtained. For if the great Bishop of Ratisbon had established, from the necessity of experience, from astute observation, and from the importance of induction in acquiring knowledge of natural things, certain principles, these would have been understood and put into practice correctly in his time, and perhaps the remarkable progress of the sciences, with which recent and our times boast, would have been discovered and established centuries earlier, to the great benefit of human society. It is therefore not surprising that not only from Italy, but also from Germany, France, and Hungary, as well as from Belgium and Holland, and even from Spain and America, and the Philippine Islands, the most important Catholic Univer-

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sities and Colleges, together with many professors of physics and natural sciences, now regard Albert the Great as a beacon in a dark world, and they seek him, who in his own time, when many turned their eyes away from spiritual things, captivated by the empty science of words, to be their guide and heavenly intercessor, that the help of Almighty God may not fail them in their diligent investigation of nature. Therefore, We gladly and willingly accept the petitions, both from the Catholic academics recently assembled in Treviris, and from other international Universities and scientific groups, which the Master General of the Order of Preachers has validly conveyed to Us, adding also the prayers and requests of the Order which he leads, that We would deem it fitting to establish the same Saint as the heavenly patron of those devoted to the natural sciences. It is certainly fitting, in the tenth year since the Decretal Letters of December 16, 1931, which Our predecessor, the most reverend Pope Pius XI, issued concerning the cult of Saint Albert the Great, the Pontiff Confessor, with the title of Doctor, to be observed throughout the entire Church, that, as Our supreme spiritual office demands, such a very opportune undertaking be fostered; also, because of the most grievous condition of our times, when the progress of science is unfortunately being applied not for the glory of God and the salvation of men, but for the calamities of war, bringing ruin to regions, nations, and cities. The Saint himself, who in difficult times demonstrated the possibility of science and faith flourishing together, may, through his powerful intercession with God, stir up the hearts and minds of those devoted to the sciences to a peaceful and proper use of the natural world, whose laws are established by God, which they investigate and seek! Therefore, after having consulted with the Venerable Fra-

[*Latin ed. p. 91*]

91. The Acts of Pope Pius XII, to Our Bishop of Praeneste, Prefect of the Congregation for Sacred Rites, and to all concerned, after mature deliberation, by the tenor of these present Letters and by the fullness of Our Apostolic authority, We declare and establish forever Saint Albert the Great, Bishop, Confessor, and Doctor of the Church, as the heavenly Patron of the Cult of Natural Sciences, with the addition of honors and privileges proper to such a heavenly patronage. Notwithstanding any contrary provisions whatsoever. We decree that these present Letters shall remain firm, valid, and efficacious, and shall have and obtain their full and complete effect; and that they shall fully suffice for those to whom they pertain, now and in the future; and that it shall be rightly judged and defined, and that from this moment it shall be declared void and null, if anything to the contrary, concerning these matters, should be attempted by any authority whatsoever, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the sixteenth day of December, in the year 1931, the third year of Our Pontificate. A. Card. MAGLIONE, Secretary of State.

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II. THE PAROCHIAL CHURCH OF THE EXPIATION AT MAZATLAN, WITHIN THE TERRITORY OF THE DIOCESE OF SINALOA, DEDICATED TO THE IMMACULATE VIRGIN, IS INVESTED WITH THE HONORS OF A MINOR BASILICA.

PIUS PP. XII. For the perpetual memory of this event. — Within the Diocese of Sinaloa, there exists a parish church dedicated to the Blessed Virgin Mary, Immaculate, which, as a prominent sacred monument, is rightly considered not only by the city called "Mazatlan," in which it is located, but also by the vast surrounding region. Furthermore, the Church of the Most Holy Sacrament has been proclaimed for the entire ecclesiastical province of Durango in recent years. This church, although it dates back almost to the time of the founding of the aforementioned city, and was restored in the nineteenth century, has, after overcoming difficult circumstances and the vicissitudes of time, been enlarged and decorated, and in the year 1938, with the presence of six bishops, many priests, and a large number of the faithful, it was solemnly consecrated. The sacred edifice consists of three naves, with altars and paintings of excellent quality, and statues made of marble.

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis – The official records inspire great admiration in all, who not only come from the Republic of Mexicana, but also from neighboring regions, to the same church; a generous contribution from the faithful has been made, for the sake of piety, to cover the immense expenses of this great undertaking. But not only do the citizens demonstrate their devotion and veneration for the Most Blessed Virgin and Her sanctuary through their money, but also through the reformation of the morals of the city, which the clergy and the people, led by the Bishop, diligently strive to achieve, opposing profane spectacles and other similar vices; and furthermore, they frequently attend the sacred functions and divine mysteries which are solemnly celebrated throughout the year in the same temple with uncommon splendor. Having these things in mind, when the Venerable Brother, the Bishop of Sinaloa, requests that the same parish church, the Expiatorio of Mazatlan, dedicated to the Immaculate Virgin, be raised to the title and honor of a Basilica Minor, and these prayers are supported by his most earnest commendations, We, the Apostolic Delegate in the regions of Mexicana, following in the footsteps of Our predecessors, who have always honored Marian temples with their benevolence and gladly bestowed upon them privileges that would in every way promote the worship and devotion of the people towards the Mother of God, deem it fitting to grant the aforementioned requests. Therefore, having also consulted with the Cardinal Bishop of Praenestino, Prefect of the Congregation for Sacred Rites, by Our apostolic authority, and by the tenor of these present letters, forever and perpetually, We elevate the parish church of "Mazatlan," dedicated

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to the Immaculate Virgin, within the boundaries of the diocese of Sinaloa, to the title and dignity of a Basilica Minor, and We grant it the liturgical rights and privileges that properly belong to this title, notwithstanding any objections to the contrary. These things We benignly grant, decreeing that these present letters shall always remain valid and effective, and shall fully and completely produce their intended effects, and that those to whom they pertain, or who may pertain to them, shall fully enjoy them; and that it shall be rightly judged and defined, and that from this moment forward it shall be declared void and null, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of January, in the year 1942, the third year of Our pontificate. A. Card. MAGLIONE, Secretary of State.

[*Latin ed. p. 93*]

Acta Pii PP. XII 93. EPISTULAE I. Ad Emin. P. D. Adolphum Tit. Sanctae Agnetis Extra Moenia S. R. E. Presb. Cardinalem Bertram, Archiepiscopum Wratioslaviensem, abhinc XXV annos ad Supremum Ecclesiae Senatum cooptatum.

PIUS PP. XII.

Dilecte Fili Noster, salutem et Apostolicam Benedictionem.

Quinque propediem lustra absolventur, ex quo Decessor Noster ven. mem. Benedictus XV temet ipsum, nomine sibi in pectore reservato, ad amplissimum purpuratorum Patrum ordinem cooptavit. Huiusmodi honorificentissimae promotionis commemoratio opportunam Nobis affert occasionem erga te existimationem ac benevolentiam confirmandi, animumque solandi tuum, tot rerum asperitates atque amaritudines expertum. Hoc enim temporis intervallum, inter duo teterrima bella orbem terrarum permiscentia veluti circumscriptum, tanto humani generis sanguine atrociter effuso madescit, tot lacrimis luctibusque miserandum in modum distinguitur ac notatur. Attamen, quo vehementius saeviit iniquitas temporum, graviorque facta est rei catholicae in Germania condicio, eo flagrantius sollicitudo tua pastoralis exspatiata est. Omnia profecto tua studia, omnem operam, industriam, cogitationem, mentem denique omnem in grege tuo conformando, alendo, roborando indesinenter fixisti atque collocasti. Nos igitur, qui istorum operum laborumque tamdiu fuimus veluti testes ac spectatores, quique pastoralem sollertiam ac navitatem maximi facimus, de proxima faustitate tibi etiam atque etiam gratulamur, simulque Deum clémentissimum precamur, ut incolumem te vegetumque seros servet in annos, supernis donis fructibusque amplissimis cumulatos.

Quo interea iucundi eventus celebratio sollemnior evadat, tibi ultro

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potestatem damus, ut, constituta die, post Sacrum pontificali ritu peractum, adstantibus fidelibus nomine Nostro Nostraque auctoritate benedicas, plenariam iisdem indulgentiam proponens, suetis Ecclesiae condicionibus lucrandam.

Caelestium quidem gratiarum praenuntia et conciliatrix peculiarisque caritatis Nostrae testis sit Apostolica Benedictio, quam tibi, Dilecte Fili Noster, Auxiliari tuo Episcopo, itemque clero ac populo tuae curae demandato amantissime in Domino impertimus.

Datum Romae apud Sanctum Petrum, die xxi mensis Novembris, in Praesentatione Beatae Mariae Virginis, anno MDCCCCXXXXI, Pontificatu Nostro tertio.

PIUS PP. XII.

[*Latin ed. p. 94*]

Acta 94 of the Apostolic See - Official Commentary II TO THE REVEREND PETRUS BOISARD, Moderator General of the Society of Priests founded by Saint Sulpice. THIRD CENTENARY SINCE ITS FOUNDATION. PIUS PP. XII, Beloved Son, I impart to you greetings and the Apostolic Blessing. — After three centuries have passed since the most pious priest, John James Olier, founded your Institute with careful deliberation, although the anxieties and uncertainties of the present time trouble and unsettle the minds of all, and even the joys that shine with heavenly light seem to be obscured by a cloud of sadness, it is entirely fitting that you recall this auspicious event with joy, and that you celebrate it before God with grateful remembrance. We, who share in your joys and sorrows as a father shares in those of his children, desire to communicate with you about these secular celebrations, as it were, in advance, through these letters. And we do this all the more gladly, because the memory of those days has not left our minds, when, while engaged in spiritual exercises, we prepared ourselves with a trembling but God-trusting heart to receive the sacred Orders in the city of Rome, dedicated to the affairs of your Institute; and therefore, we are always grateful to you and are filled with a zealous desire. Considering the beginnings of your Society, it is evident above all, and shines with great delight in our minds, that the Catholic Church has never lacked, and will never lack, excellent and outstanding men who, carefully considering and understanding the urgent needs of their time, strive with all their heart and will to meet those needs. Indeed, at the beginning of the seventeenth century, when the bishops were seriously concerned with the task of establishing, in accordance with the norms of the Sacred Council of Trent, a college in each diocese for the training of clergy, which would be "a perpetual seminary of the ministers of God" (cf. Sess. XXIII, c. 18, De Ref.), the Church seemed to

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need above all pious priests, instructed in sound doctrine and burning with worthy charity, who would dedicate themselves entirely to the proper and holy training of the growing number of young clergy. Guided by this laudable purpose, your founder, after long and careful consideration of this matter of the highest importance, after consulting with prudent and holy men; and after having, through fervent prayer, sought heavenly light from the Giver of heavenly gifts, founded the Society of Priests, to whom this important task would be entrusted. And you know, indeed, how abundantly...

[*Latin ed. p. 95*]

The acts of Pope Pius XII, page 95, indicate that, with divine assistance, the following benefits have resulted in the increase of God's glory and the salvation of souls. Indeed, not only in France, but also in the Canadian region, in the United States of North America, and even in distant lands cultivated by the heralds of the Gospel, your Society has happily spread, making progress with the education of young men and contributing to the benefit of the Church. Therefore, continue, as you are doing, to pursue this most holy endeavor. You know how great and how exalted is the dignity of the Catholic priesthood. For "the priesthood is a bond, as it were, interposed between the divine and human nature, so that it may worship and observe the former, and transform the latter for the better" (St. Isidore of Pelusium, Epistle III, 20; Migne, 78, 476 C). And you know, above all, how important it is that those who are called by divine inspiration to undertake sacred duties should be taught and formed in such a way that they become teachers of divine wisdom and of Christian virtue. Furthermore, you know that the Roman Pontiffs have always placed the greatest care in seminaries, "whose condition is closely linked to the fortunes of the Church" (Leo XIII, Encyclical *Paternae providaeque*, A.A., vol. 19, p. 194). Moreover, those wise admonitions given by our predecessor, the blessed Pope Pius XI, through his Encyclical Letter *Ad catholici sacerdotii* (A.A., 1936, p. 5 sqq.), have not escaped your memory; and we urge you, with our will, to carefully review and meditate upon them. And We ourselves, after only a few months of our pontificate, when We spoke to the students in the hall of St. Damasus in the Vatican, those young men who are being trained for the sacred ministry in this venerable city, We opened Our heart and said, among other things, the following, which, as you see, are particularly relevant to the specific mission of your Institute: "Behold, the purpose assigned to the Catholic priesthood: it is to be a sun, illuminating the minds of men with the truth of Christ, and kindling their hearts with the love of Christ. And all preparation and formation for the priesthood must correspond to this end and purpose" (A.A., 8, 1939, p. 246). But you also know that your efforts will be in vain, and that they will not bear fruit, unless the spirit of each of you is first nurtured and kindled with the evangelical spirit, so

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that you may serve as an example to those entrusted to you. Therefore, your most pious founder, when writing about "the piety of the Seminary of St. Sulpice," placed this most important sentence at the beginning: "The primary and ultimate goal of this Institute will be to live completely for God in Christ Jesus our Lord (Romans, 6:11), so that the inner life of the Son may penetrate the depths of our hearts, and so that each one may be able to say what Paul confidently said about himself: 'I live, but no longer I; Christ lives in me' (Galatians, 2:20). This will be the hope and meditation of all, the sole exercise, the life of living the life of Christ within."

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis - Official Commentary, which will manifest in our mortal body the works (cf. II Corinthians, IV, 10) » (Tract on the Piety of Saint Sulpice, p. 1-2). Therefore, if, as we are entirely confident, you are led by this wise path and with this reason, under the guidance of the Most Blessed Virgin Mary, to attain your ecclesiastical vocation and conformation, you will undoubtedly reap a more abundant harvest of the most holy fruits. This is a paternal omen and a wish, which We express on this secular occasion, and We commend to God with fervent prayer; while We impart, through the heavenly intercessor of graces and witness to Our benevolence, to you, beloved Son, to all the priests of this Society, and to all those under your governance, Our most loving Apostolic Blessing in the Lord. Given in Rome, at Saint Peter's, on the twenty-eighth day of the month of February, in the year 1942, the third of Our Pontificate. PIUS PP. XII

TO THE REVEREND FATHER MARTIN STANISLAUS GILLET, MASTER GENERAL OF THE ORDER OF THE FRATI PREDICATORI: CONCERNING SAINT THOMAS AQUINAS, PATRON OF ALL CATHOLIC SCHOOLS, AND CONCERNING SAINT ALBERT THE GREAT, CULTIVATOR OF THE DISCIPLINES OF PHYSICS, WE GRANT THE FOLLOWING.

PIUS PP. XII, Beloved Son, health and the Apostolic Blessing.

Since those who dedicate themselves to sacred and human disciplines are of great value in guiding and ordering the lives of others, and from the integrity of uncorrupted doctrine arises the integrity of both private and public morals, therefore, the Roman Pontiffs have always taken great care of those most excellent men who, devoted to the study of the best arts of any kind, seem to illuminate the path of human society. For this reason, as you know, Our most wise Predecessor, the blessed Pope Leo XIII, in the year 1888, through Apostolic Letters, declared and established Saint Thomas Aquinas, « who, like the sun, has always shone forth with doctrine and virtue » (A.A., vol. II, p. 108), as the heavenly Patron of all Catholic schools, and granted him a special protection over the disciplines of philosophy and theology, as a guide and master. And We, recently, desiring very much that

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those also, whose secret nature is laborious,

[*Latin ed. p. 97*]

Acta Pii PP. XII 97. Remembering that they should not lack heavenly protection, We, Albertus Magnus, the most holy and most learned Doctor, patron of those who cultivate the physical sciences, have appointed as a patron through Apostolic Letters (Ad Deum, dated December 16, 1941). Thus, so that those who were most closely united in their studies and duties in the course of this mortal life, may also, enjoying eternal blessedness, intercede for all those who strive to attain human and divine wisdom, according to their respective roles. Both were, as all know, ornaments of the Dominican family; both shone with the light of doctrine and virtue. The Angelic Doctor, Aquinas, as all know, received into himself, like the sea, all those who had passed away from earlier times, and, with a marvelous order and lucidity, arranged and explained everything that human reason had touched through philosophical inquiry and study, illuminating it with the light of the Gospel, so that it seemed, in truth, "to have left behind the ability to change, and to have taken away the power to surpass" (A. L., vol. II, p. 110). And not only is the doctrine of the blessed Thomas most suitable for refuting the ancient heresies, and indeed it is "a bulwark of the faith and a firm defense of religion" (cf. Litt. Enc. Aeterni Patris, A. L., vol. I, p. 263), but it also provides the most effective weapons for overcoming errors that are constantly reborn and disguised in the guise of novelty. Therefore, just as all, wherever they may be, who attend schools of any kind should venerate, revere, and imitate Saint Thomas Aquinas as their heavenly patron, so especially those who are engaged in philosophical and theological studies, and in particular, the students of the sacred disciplines, who, called by God to the priesthood, are the hope of the Church, should follow that same guide and master (cf. G. J. G., canon 1366, 2), firmly holding in mind "that there is a certain outstanding excellence inherent in Thomistic doctrines, and a singular power and virtue for healing the evils that afflict our age" (A. L., vol. II, p. 109). But just as the Angelic Doctor has as his own and most important characteristic the illuminating with heavenly light and clarifying through reasoning all that pertains to divine and human life, and all questions that concern it, and, reducing everything that philosophy has touched to its essence, arranging and combining it with a marvelous order, so the master Albertus Magnus seems rather to ascend to the heights of philosophical wisdom and to the very summit of divine science, having explored and understood the powers of nature; and he strives above all to provide the most useful weapons from the abundant storehouses of the physical sciences for defending Catholic truth. He, indeed, having excelled

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in these arts as well,

[*Latin ed. p. 98*]

98 The Acts of the Apostolic See – diligently demonstrated the official commentary, particularly suited to the conditions of its age; thus, it wrote with erudition "about animals," "about plants and vegetation," "about the nature of places," "about minerals," "about meteorites," and other matters of nature. However, "it considered its discipline not a display of knowledge, but the law of life" (cf. Cicero, Tusculan Disputations, I i, c. 4); and while, with the keenness of its mind and the greatest delight of its spirit, it contemplated the secrets of nature, it was drawn further and higher to understand things, and, having been led to the ultimate Artificer and Governor of all, it reverently adored Him with a bowed and humble forehead. It possessed the Apostle's understanding of the sentiments of the Gentiles: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made. His eternal power also and divinity: so that they are inexcusable" (Romans 1:20); and also the most beautiful hymn of the Psalmists: "The heavens shew forth the glory of God, and the firmament declareth the work of his hands" (Psalm 18:2). Therefore, for this very reason of its method of investigation, when dealing with the study of physical things, it states among other things: "And therefore, even when we are dealing with the parts of philosophy, we will first complete, with God's help, the knowledge of nature, and then we will speak of all mathematics, and we will conclude our intention in divine knowledge" (Physics, Book I, Treatise I, at the end). For this reason, above all, We have chosen and appointed him as the Patron of the cultivation of the physical sciences, so that, as these cultivators remember the gift given to them, following in his footsteps, while investigating the transient things of this life, they may not so deeply adhere to them that each one forgets the soul within him, which is born for immortality, but rather that these observed things may open to them steps in their ascent, through which they may be carried with great joy to understanding and attaining heavenly things. Let them perceive the presence of God's power in all the forces of nature, and let them marvel at and venerate His incorruptible rays of splendor. Let them recognize the highest beauty of God in the sweet and delicate appearance of flowers; let them revere His power in the swelling waves of the sea; and just as in the harmonious and wondrous choirs of the stars, which obey the highest order throughout the infinite expanse of the heavens, so too, in the hidden depths of the microcosm, which the keen gaze of the eyes perceives, let them adore and venerate the Creator and the eternal Wisdom. If, as Thomas Aquinas and Albertus Magnus taught, all knowledge acquired should be directed to the most noble service of heavenly truth, then, without a doubt, they will experience the brilliance of divine light, which, far from offending the light of human reason, will

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rather expand and increase understanding, to which not only nothing of its dignity is taken away, but much nobility, sharpness, and firmness are added (cf. Litterae Encyclicae Aeterni Patris, A.L., vol. I, p. 265). This is what We, dearly beloved son, have desired.

[*Latin ed. p. 99*]

From the Acts of Pope Pius XII, page 99, it has pleased Me to communicate with you, Fili, who governs the entire Dominican Order, in whose glory both of you have contributed. And it is permissible for Us, given this opportunity, not so much to congratulate you on these great merits attained for the Catholic Church and for the progress of human and divine knowledge, as to exhort you with a paternal heart to follow such excellent examples, as if received as a sacred inheritance, with eager willingness, and to produce even new fruits of wisdom and holiness, which may renew and surpass the glories of the past. And may the heavenly gifts be a witness to Our benevolence, and Our Apostolic Blessing be imparted to you, beloved Son, and to the entire Dominican Order, most lovingly in the Lord. Given in Rome, at Saint Peter's, on the seventh day of the month of March, in the feast of Saint Thomas Aquinas, in the year 1942, the fourth year of Our Pontificate.

PIUS PP. XII

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis - Official Commentary

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

DECREE

PROHIBITION OF A BOOK

Thursday, March 18, 1942

In the general assembly of the Supreme Holy Congregation of the Holy Office, the Most Eminent and Reverend Cardinals, entrusted with the safeguarding of faith and morals, having heard the vote of the Most Reverend Consultors, condemned and ordered that the book entitled: OTTO KARRER, Gebet, Versehung, Wunder, be placed in the Index of Prohibited Books.

And on the following Friday, March 19th of the same month and year, Our Most Holy Lord Pope Pius XII, by Divine Providence, having been informed in his customary audience by the Most Excellent and Reverend Prefect of the Holy Office, approved, confirmed, and ordered the publication of the resolution of the Most Eminent Fathers.

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Given at Rome, from the Offices of the Holy Office, on March 23, 1942.

I. Pepe,

Notary of the Supreme Holy Congregation of the Holy Office.

SACRED CONSISTORIAL CONGREGATION

APPOINTMENTS FOR APPEAL

According to canon 1594 § 3 of the Code of Canon Law, the Apostolic Administrator of the Dioceses of Satmariensis and Magnovaradinensis Latinorum has designated the following tribunals for appeal in the second instance:

The archdiocesan tribunal of Agriensis for the diocese of Satmariensis;

The archdiocesan tribunal of Colocensis for the diocese of Magnovaradinensis Latinorum.

These designations were approved by the Sacred Consistorial Congregation on February 24, 1942.

[*Latin ed. p. 101*]

The Sacred Congregation for the Eastern Church 101. SACRED CONGREGATION FOR THE EASTERN CHURCH. APPROVAL. Our Most Holy Lord Pope Pius, of blessed memory, by the decree of the Sacred Office for the Eastern Church, on the 14th day of the month of February in the year 1942, approved and confirmed the Constitutions of the Congregation of Egyptian Indigenous Sisters, called "of the Sacred Heart," of the Alexandrian Rite.

SACRED CONGREGATION OF THE COUNCIL OF TRENT REGARDING FUNERAL RITES.

July 5, 191[f]. In the city commonly called Arco, in the Archdiocese of Trent, there exists a parish under the title of Saint Mary, which is also a collegiate church, in which the care of souls is exercised by the archpriest-parish priest, assisted by a collegiate chapter and two non-beneficed assistant vicars, especially in the city. The parish, besides the city, also consists of ten suburbs or villages, called "frazioni," of which five are closer to the parish, and are immediately subject to the jurisdiction of the archpriest-parish priest; the other five, being more distant from the parish, are subject to the same jurisdiction only mediately; DESCRIPTION OF THE MATTER. In the five suburbs closest to the parish, chaplains minister who are called "missionaries," under the immediate and direct authority of the archpriest-parish priest, endowed with certain faculties and acting in a particular manner, while in the five suburbs more distant from the parish, chaplains min-

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ister who are called "curates," subject to the jurisdiction of the archpriest-parish priest mediately and indirectly, since they are endowed with all parochial faculties, having been granted by the same archpriest, once and for all, at the very time of their appointment. Furthermore, in two of these more distant suburbs, there are two convents of the Order of Friars Minor and the Order of Friars Capuchin. Now, the archpriest, together with the collegiate chapter,

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis - Commentarium Officiale. In his conventibus, quaestio orta est de participatione ad sepulcra, quae solvuntur sive in urbe sive in suburbiis, praesertim remotioribus. De his autem sepulcris, hoc admonitorandum est: sunt sepulcra quae dicuntur generalia, de quibus nulla est quaestio, cum his interveniunt clerici, tam saeculares quam religiosi, utriusque conventus, ad normam quoque articuli 1 Statuti capitularis, qui statuit: "A funerali generali... intervengono tutti i sacerdoti della parrocchia nonché il clero regolare dei due conventi." At quaestio praecise vertitur circa sepulcra quae dicuntur partialia, quibus, sive in urbe sive in suburbiis, post archipresbyterum vel eius vices gerentem, Religiosi Franciscales et Capuccini ius sibi vindicant interveniendi prae ceteris sacerdotibus saecularibus, qui in paroecia operam praestant, si a familia vel heredibus defuncti invitentur. Contendunt enim non sustineri articulus 7, caput 13 Statuti capitularis, praescribens: "Per i (funerali, nempe partialia) che hanno luogo nelle chiese filiali (in decem, nempe suburbiis), nel caso che, oltre ai sacerdoti della frazione, si invitassero altri sacerdoti, sarà da dare la preferenza nell'invito d'intervenire ai cappellani ed ai canonici, prima che ai sacerdoti del clero regolare."

ANIMADVERSIONES. - Canon 1233 § 1 Codicis I. C. ad sepulcra quod attinet, inter alia, haec statuit: "Clerici... ipsi ecclesiae addicti prae aliis omnibus invitari debent." Quaenam autem sit ecclesia de qua agitur in canone, nullum est dubium quod in primis sit ecclesia paroecialis in qua funus peragitur, ad normam canonum 1216 et 1217 C. I. C. Quinim autem sint clerici ipsi ecclesiae addicti, eos in primis recensendos esse videtur, qui eidem ecclesiae paroeciali saltem inserviant, et in qua aliquod officium praestent, quod curae animarum intersit. Iamvero Religiosi Franciscales et Capuccini dici nequeunt ecclesiae paroeciali et collegiali urbis Arco addicti, cum eidem non inserviant; ecclesiae enim, sive in urbe sive in suburbiis ibi exstantes, omnes sunt ecclesiae saeculares et a clero saeculari reguntur. Eo vel magis quia Pontificia Commissio ad canones Codicis I. C. authentice interpretandos in responso diei 8 Aprilis 1941 denegavit inter clericos ecclesiae addictos, de quibus in canone 1233 § 1, comprehendi capitulares, qua tales, seu reduplicative sumptos, ea praesertim ratione quod Capitulum per se, ad normam canonis 391 § 1, "ideo institutum est ut sollemniorem cultum Deo in ecclesia exhibeat..." Ex quo responso erui posse videtur cleri-

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cos ecclesiae addictos eos tantum spectari posse, qui curam animarum in eadem ecclesia exercent.

[*Latin ed. p. 103*]

The Sacred Congregation of Councils, 103, under the authority of the parish priest. Therefore, Religious of both orders are to be excluded, since they do not exercise any care for souls either in the parish church of the city of Arco, or in its affiliated churches. On the contrary, it is established that they do exercise care for souls there, besides the archpriest, together with two cooperating vicars who are not beneficed, and also the canons of the collegiate church, according to the provisions of the statutes of the chapter, in chapter 11: "The obligations of the canons concerning the care of souls: 1) The canons of the collegiate church are auxiliary priests in the care of souls, assisting the archpriest who is invested with the parochial jurisdiction; 2) Therefore, they are obligated to hear confessions, to visit the sick, to assist at the divine offices, to instruct in the catechism; in general, to perform all duties pertaining to the care of souls." Therefore, these canons, not as canons, but as cooperating vicars of the archpriest, are to be treated as clerics of the parish church, and therefore, before Religious of both orders, in matters of avoiding funerals. The same is to be said of chaplains, or missal servers, or curates in the suburbs, since all of them, immediately or at least mediately, as cooperating vicars, are dedicated to the care of souls under the authority of the archpriest in one and the same parish, according to canon 476 § 2: "Vicars cooperating may be appointed not only for the entire parish, but also for a specific part of the parish." It does not matter that the chapter statute by itself does not constitute diocesan law, because, with the approval of the Bishop, it creates a right not only for the Chapter, but for all those who have dealings with the Chapter in any way. Furthermore, the provisions contained in the chapter statutes, of which we are speaking, appear entirely consistent with common law, by virtue of which they at least have the force of obligating. Finally, the distinction made between the clergy who perform duties and the clergy who pray, which would lead to the clergy who perform duties being invited to funerals before all other clerics, should not be made, since this distinction is entirely foreign to the law and is not supported by any reasonable basis.

RESOLUTION. - Regarding the question raised in the Plenary Assemblies of July 5, 1941: Whether chapter XIII of the statutes of the collegiate church of Arco, dated April 11, 1925, regarding funerals, is to be upheld; the Fathers of this Sacred Congregation answered: Affirmative. This resolution was approved and confirmed by the Most Holy Pope Pius XII in an audience on July 13, 1941, as reported by the undersigned Secretary. I.

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Bruno, Secretary.

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis – Official Commentary. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. PROVISIONS REGARDING CHURCHES. By the following decrees of the Sacred Council for the Propagation of the Christian Faith, Our Most Holy Lord Pope Pius, having attained the dignity of the twelfth pontificate, has deigned to provide for the following churches, namely: on October 16, 1941. – To the titular episcopal Church of Lauzade, the Reverend Father James Hubert Goumans, of the Order of the Holy Cross, formerly Apostolic Prefect of Bandung, was appointed, and he was constituted Apostolic Vicar of Bandung, or of Bandung. – To the titular episcopal Church of Eleutheropolis in Palestine, the Reverend Father Michael Verhoeks, a member of the Congregation of the Mission, formerly Apostolic Prefect of Surabaya, was appointed, and he was constituted Apostolic Vicar of Surabaya, or of Surabaya. On November 25th. – To the Cathedral Church of Osaka, the Reverend Paul Yoshigoro Taguchi, of the Japanese secular clergy, formerly Apostolic Administrator of the same diocese. – To the Cathedral Church of Sendai, the Reverend Michael Wasaburo Urakawa, of the Japanese secular clergy, formerly Apostolic Administrator of the same diocese. On December 23rd. – To the Cathedral Church of Ballarat, the Most Reverend James O'Collins, formerly Bishop of Geraldton. – To the titular episcopal Church of Rhodopolis, the Reverend Father Joseph Band, of the Congregation of the Missionaries of Saint Francis de Sales from Annecy, General Vicar of the diocese of Vizagapatam, was appointed Coadjutor with the right of succession to the Most Reverend Peter Rossillon, Bishop of the same diocese. – To the titular episcopal Church of Midaën, the Reverend Father John Livinus Joseph Sion, a priest of the Society of the Missions of Paris for foreign lands, was appointed Apostolic Vicar of Kontum.

[*Latin ed. p. 105*]

The Sacred Congregation of Rites.

SACRED CONGREGATION OF RITES.

CONCERNING THE INSERTION OF THE NAME OF ONE OR MORE POPES INTO THE COMMON OF SAINTS AFTER THE COMMON OF THE EVANGELISTS.

All things concerning the Common of one or more Martyrs or Confessors, a Pope, according to the nature of the feast, except for the following:

"O Lord, Shepherd of your flock, deign to hear our prayer: and through the blessed N... (your Martyr and) Supreme Pontiff, grant us perpetual

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protection, whom you have appointed to be the shepherd of the whole Church. Through the Lord."

If, however, the commemoration of another Supreme Pontiff is to be celebrated, the following prayer is said:

"O God, who founded your Church upon the solid rock of the apostolic see, and protects it from the terror of the gates of hell: grant us, we beseech you, that, through the intercession of the blessed N... (your Martyr and) Supreme Pontiff, it may be continually defended by your truth and security. Through the Lord."

IN THE THIRD NIGHT PRAYER.

Reading of the Holy Gospel according to Matthew, Chapter VII, verses 13-19.

"And Jesus came into the quarters of Cesarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of man is?" And the rest.

ACTA, vol. I, no. 4. — April 13, 942. 8.

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis - Official Commentary. Homily of Pope Leo. Discourse 2, on the anniversary of his assumption [into office], before mid-day.

As the scriptural reading recounts, the Lord had questioned His disciples, asking whom they believed Him to be (with many holding diverse opinions); and blessed Peter responded, saying: "You are the Christ, the Son of the living God." The Lord said: "Blessed are you, Simon Bar-Jona, because flesh and blood has not revealed this to you, but My Father, who is in heaven. And I say to you, you are Peter, and upon this rock I will build My Church, and the gates of hell will not prevail against it. And I will give you the keys of the kingdom of heaven. And whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Therefore, the disposition of truth remains, and blessed Peter, persevering in the strength received from the rock, did not abandon the governance of the Church entrusted to him.

The Reading: "You are the Christ, the Son of the living God," Peter says daily throughout the entire Church; and every tongue that confesses the Lord is imbued with the teaching of this voice. This faith overcomes the devil and dissolves the bonds of his captives. It elevates those drawn to the world and inserts them into heaven, and the gates of hell cannot prevail against it. For such great divinity is fortified with such strength, that neither heretical wickedness has ever been able to corrupt it, nor pagan perfidy to overcome it. Therefore, beloved, let this feast day be celebrated with a worthy observance: so that He [Christ] may be understood and honored

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through the humility of my person, in whom is found both the solicitude of all pastors, as they persevere in the care of the flocks entrusted to them, and whose dignity does not fail in an unworthy successor.

Reading IX. When, therefore, we address our exhortations to your Holiness, believe that we are speaking to you yourselves, in whose stead we serve; for we admonish you with the same affection, and we preach to you nothing other than what He [Christ] taught; beseeching you to lead a chaste and sober life, with your minds focused, in the fear of God. You are my crown and my joy, as the Apostle says, if your faith, which has been proclaimed throughout the world since the beginning of the Gospel, remains in love and holiness. For although the entire Church, which is throughout the world, ought to flourish with all virtues; you, however, among all peoples, ought especially to excel in merit through piety, whom, founded in the very fortress of the apostolic rock, our Lord Jesus Christ has redeemed with all, and blessed Apostle Peter has instructed above all.

[*Latin ed. p. 107*]

Sacred Congregation of Rites. FOR THE MASS. Introit. John 21:15-17. "If thou lovest me, Simon Peter, feed my lambs; feed my sheep." Ps. 29:1. "I will exalt thee, O Lord, because thou hast received me, and hast not rejoiced the enemies over me." Amen. Glory be to the Father. Prayer: * "O eternal Shepherd, regard thy flock, and through the blessed N... (thy Martyr and) Supreme Pontiff, keep them perpetually in thy protection, whom thou hast appointed as shepherd of the whole Church. Through the Lord." If it is necessary to commemorate another Supreme Pontiff, the following prayer is said: "O God, who hast founded thy Church upon the solid rock of apostolic Peter, and hast delivered it from the terror of the gates of hell: grant us, we beseech thee, that through the intercession of the blessed N... (thy Martyr and) Supreme Pontiff, it may persevere in thy truth, and be defended with constant security. Through the Lord." Reading from the Epistle of the blessed Apostle Peter. 1 Peter, 5:8-11. "Beloved, be watchful. Your adversary, the devil, prowls about like a roaring lion, seeking whom he may devour. Therefore, gird up the loins of your minds, be sober, and hope perfectly in the grace that is to be given to you at the revelation of Jesus Christ. And in you all, after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ Jesus, will himself fully restore, confirm, strengthen, and establish you. To him be glory and dominion forever and ever. Amen." Gradual. Ps. 106:32, 31. "Exalt him in the church among the people: and praise him in the seat of the elders." Amen. "Confess to the Lord, for he is good; for his mercy endureth for ever." Alleluia, alleluia. Matthew 16:18. "Thou art Peter, and upon this rock I will build my church." Alleluia. After the Easter Vigil, omitting the Alleluia and the following verse, the following Tract is said: Ps. 39:10-11. "I have declared thy justice in a great church, lo, I will not restrain my lips." "O

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Lord, thou knowest."

[*Latin ed. p. 108*]

I have hidden in my heart: your truth and your salvation I have declared.

I have not hidden your mercy, nor your truth from a great assembly. During the Paschal season, the Gradual is omitted, and instead, "Alleluia, alleluia" is said. Matthew 16:18. "You are Peter, and upon this rock I will build my Church." Alleluia. Psalm 117:18. "You have made them princes over all the earth: they shall remember the name of your Lord." Alleluia.

Sequence of the Holy Gospel according to Matthew. Matthew 16:13-19.

In that time: And Jesus came into the quarters of Cesarea Philippi: and he asked his disciples, saying: "Whom do men say that the Son of man is?" But they said to him: "Some say that you are John the Baptist; others, that you are Elijah; and still others, that you are Jeremiah, or one of the prophets." He said to them: "But what do you say about me? Who do you say that I am?" Simon Peter answered and said: "Thou art Christ, the Son of the living God." And Jesus, answering, said to him: "Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to you, that you are Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give you the keys of the kingdom of heaven. And whatever you shall bind on earth, it shall be bound also in heaven; and whatever you shall loose on earth, it shall be loosed also in heaven."

Offertory: Jeremiah 1:9-10. "Behold, I have put my words in your mouth: behold, I have made you a prince over the nations and over kingdoms, to root out and to destroy, to build and to plant."

Secret: With the offerings we present, we beseech you, O Lord, to illuminate your Church: that both the success of your flock may flourish everywhere, and that thanksgiving may be given to your name, under the guidance of pastors. Through the Lord.

Another Secret, as above: Accept graciously, O Lord, the offerings which we offer you with joy, and grant that, through the intercession of the blessed [Name], your Church may rejoice and always exult in the integrity of faith and in the tranquility of times. Through the Lord.

Preface of the Apostles.

Communion: Matthew 16:18. "You are Peter, and upon this rock I will build my Church."

Postcommunion: Nourished by this most holy food, we beseech you, O Lord, to govern your people: that, directed by your powerful moderation, and receiving an increase of liberty, it may persevere in the integrity of

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religion. Through the Lord.

[*Latin ed. p. 109*]

The Sacred Congregation of Rites, to Alice, after Communion, as above: "Multiply, we beseech Thee, O Lord, in Thy Church the spirit of grace which Thou hast given: that, through the intercession of the blessed N... (Martyr and) Supreme Pontiff, neither may obedience to the pastor fail the flock, nor may the care of the pastor fail the flock. Through our Lord."

CHANGES TO BE MADE IN THE ROMAN BREVIARY AND MISSAL:

When a new feast of one or more Popes, Martyrs, or Confessors is approved, certain changes must necessarily be made in the Missal and Breviary. To facilitate this, the Sacred Congregation of Rites has decreed the following:

I. IN THE BREVIARY:

1. On the feast of any Pope, in the corresponding Office, in place of the customary prayer, the following new prayer shall be used: "(Gregem tuum;)" and the Homily for the third Nocturn shall be a new passage from the Gospel: "Venit Jesus."

2. For the following feasts, the following shall be observed:

a) On January 16th: on the feast of Saint Marcellus I, Pope and Martyr: the proper prayer shall be retained.

b) On March 12th: on the feast of Saint Gregory I, Pope, Confessor, and Doctor of the Church: the proper prayer shall be retained.

c) On April 22nd: on the feast of Saints Soter and Caius, Popes and Martyrs: the prayer: "(Gregem tuum,)" shall be used, employing the plural number.

d) On April 26th: on the feast of Saints Cletus and Marcellinus, Popes and Martyrs: the prayer: "(Gregem tuum,)" shall be used, employing the plural number.

e) On May 5th: on the feast of Saint Pius V, Pope and Confessor: the proper prayer shall be retained.

f) On May 19th: on the feast of Saint Peter Celestinus, Pope and Confessor: the proper prayer shall be retained.

g) On May 25th: on the feast of Saint Gregory VII, Pope and Confessor: the proper prayer shall be retained.

h) On October 11th: on the feast of Saint Callistus, Pope and Martyr: the

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proper prayer shall be retained.

[*Latin ed. p. 110*]

From the Acts of the Apostolic See, Second Session, Official Commentary, in the Missal:

1. If the Mass is to be celebrated for a particular intention: for any Pontiff, a new Mass is to be celebrated: "Si diligis me."

2. For the following feasts, the following are noted:

a) On January 16th: on the feast of Saint Marcellus I, Pope and Martyr: Mass: "Si diligis me," except for the first proper prayer.

b) On March 12th: on the feast of Saint Gregory I, Pope, Confessor, and Doctor of the Church: Mass: "Si diligis me," except for all proper prayers, and the Creed is said.

c) On April 11th: on the feast of Saint Leo I, Pope, Confessor, and Doctor of the Church: Mass: "Si diligis me," and the Creed is said.

d) On April 17th: on the feast of Saint Anicetus, Pope and Martyr: Mass: "Si diligis me."

e) On April 22nd: on the feast of Saints Soter and Caius, Popes and Martyrs: Mass: "Si diligis me," using the plural number in the prayers.

f) On April 26th: on the feast of Saints Cletus and Marcellinus, Popes and Martyrs: Mass: "Si diligis me," using the plural number in the prayers.

g) On May 5th: on the feast of Saint Pius V, Pope and Confessor: Mass: "Si diligis me," except for the first proper prayer.

h) On May 19th: on the feast of Saint Peter Celestinus, Pope and Confessor: Mass: "Si diligis me," except for the first proper prayer.

i) On May 25th: on the feast of Saint Gregory VII, Pope and Confessor: Mass: "Si diligis me," except for the first proper prayer.

j) On June 20th: on the feast of Saint Silverius, Pope and Martyr: Mass: "Si diligis me."

k) On July 3rd: on the feast of Saint Leo II, Pope and Confessor: Mass: "Si diligis me."

l) On August 2nd: on the feast of Saint Stephen I, Pope and Martyr: Mass: "Si diligis me."

m) On October 14th: on the feast of Saint Callistus I, Pope and Martyr: Mass: "Si diligis me," except for all proper prayers.

n) On November 12th: on the feast of Saint Martin I, Pope and Martyr: Mass: "Si diligis me."

o) On November 19th: on the feast of Saint Pontian, Pope and Martyr: Mass: "Si diligis me."

[*Latin ed. p. 111*]

The Sacred Congregation of Rites, on November 23rd: on the feast of

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Saint Clement I, Pope and Martyr: Mass according to the Common of a Roman Pontiff, besides the proper Introit and Epistle.

On December 11th: on the feast of Saint Damasus, Pope and Confessor: Mass: "Si diligis me."

On December 31st: on the feast of Saint Sylvester, Pope and Confessor: Mass: "Si diligis me."

The Holy Mother Church has always distinguished the Roman Pontiffs with a special honor, who, while zealously defending the rights of the Apostolic See, and spreading the evangelical truth throughout the world, have also, through the sanctity of their lives and their precious death, become an example to the faithful entrusted to their care. Indeed, while the gates of hell have at all times attacked the steadfastness of the apostolic rock with vain, but persistent, and often bloody attempts; in these present times, denying any natural order of things, the enemies of the Church directly attack the Supreme Pastors themselves with their malice, and impiously attempt to defame them with false accusations.

Therefore, in order to remedy these lamentable excesses, and to honor the dignity of the Supreme Pontiffs, which has been divinely bestowed upon them, and to ensure that those among them who have shone forth in sanctity are venerated with greater devotion, the Most Holy Lord, Pope Pius XII, has decreed that a new Common Office should be celebrated on the feast of the Saints of the Supreme Pontiffs.

Furthermore, when the undersigned Cardinal Charles Salotti, Bishop of Palestrina, of the Holy Roman Church, Prefect, on January 9th, presented a completed draft, along with the readings for the third nocturn, to be read on the feast of the Supreme Pontiffs, and with additions and variations, whether in the Roman Missal or in the Roman Breviary, arising from this new concession, His Holiness graciously approved it and ordered that it be used on the feast of one or more Supreme Pontiffs, whether martyrs or confessors, who do not have their own proper Mass in the Roman Missal. Notwithstanding any objections, even those worthy of special mention.

Given in Rome, on January 9, 1942.

£8 C. Card. SALOTTI, Bishop of Palestrina, Prefect.

L. © S. A. Carinci, Secretary.

[*Latin ed. p. 112*]

112 Acta Apostolicae Sedis - Official Commentary II OF THE CITY and THE WORLD: DECREE CONCERNING THE LAMP OF THE MOST HOLY SACRAMENT AND THE USE OF LAMPS IN SACRED FUNCTIONS. The Congregation of Rites, whenever it has been necessary to consider the lamp which must constantly burn before the Most Holy Sacrament, has always refrained from granting, through a general indult, the use of electric light, consistently upholding the traditional rule

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concerning the use of beeswax and olive oil, and, if necessary, other oils (Decree No. 4334), so that the symbolic signification of our faith and charity may be preserved, and, according to the nature of worship, the visible destruction of matter may take place. Furthermore, this Sacred Congregation has provided the ultimate decree concerning the use of electric light in Decree No. 4322 of June 24, 1914. However, two years later, due to the conditions of the European war, and at the urging of many Ordinaries, through Decree No. 4334 of February 23, 1916, a temporary indult was granted whereby, for the lamp of the Most Holy Sacrament, electric light could, as a last resort, be used. Now, however, with the present war continuing and with the same circumstances returning, this Sacred Congregation, with the authority of the Supreme Pontiff, derogating from the prescription of canon 1271 of the Code of Canon Law and of the Roman Ritual, title IV, chapter I, number 6, and adhering to Decree No. 4334 of February 23, 1916, again entrusts the prudence of the Ordinaries to the effect that, wherever olive oil or beeswax is lacking, or cannot be obtained without great inconvenience and expense, the lamp of the Most Holy Sacrament may be nourished with other oils, as much as possible vegetable oils, and, as a last resort, even electric light may be used. Furthermore, the prudence of the Ordinaries is entrusted with the task that, with the aforementioned circumstances of the present war continuing, in the absence of beeswax, the number of candles prescribed for each sacred function may be reduced, and that the deficiency of candles may be made up to the required number with other lights, even electric lights. Contrary things notwithstanding. March 13, 1942. †B C. Card. SALOTTI, Bishop of Praenestinus, Prefect. L. © S. A. Carinci, Secretary.

[*Latin ed. p. 113*]

DATARIA APOSTOLICA 113

ACTA OFFICIORUM

DATARIA APOSTOLICA

INSTRUCTIO DE OBSERVANDIS REBUS A REVERENDIS ORDINARIIS, QUUM AB APOSTOLICA DATARIA COLLATIONEM PETANT BENEFICIORUM NON CONSISTORIALIUM, QUAE AD NORMAM IURIS APOSTOLICAE SEDI SINT RESERVATA VEL DEVOLUTA.

Longa rerum experientia, et necessitas vitandi quaedam vitia, quae sensim irrepserunt, et praesertim in posteris annis augebantur, Datariam Apostolicam docuerunt, ut opus esset ut Reverendis Curis Episcopalibus tradantur normae, et praecepta, quibus apta et ad rem accommodata

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testificalia documenta ipsae Curiae instruant, cum Locorum Ordinarii, in necessitate, e Codicis praescripto, se constitutos videant, recursum ad Summum Pontificem habendi, ut Beneficiorum non Consistorialium, quae Sanctae Sedi reservata sint aut devoluta, collationem consequantur.

Etenim, qui in illud officium incumbunt, ut nominationes ad reservata aut ad devoluta beneficia, Pontificis Summi iussu et nomine, curent, paene semper dolent, non modo supplices libelli ad Datariam Apostolicam missi, frequentiter esse destituti, tum in intelligenda natura Beneficiorum, tum in documentis quae candidatorum examina exsequenda vel revisenda spectent, tum in omnibus iis, quae ad Bullis Apostolicis rite edendis opus sint, ex quibus Bullis nonnulla iura particularia gigni compertum est; sed etiam res maioris momenti, et quae ad ipsum Pontificis Maximi ius pertineant, saepe propagantur et diffunduntur. Nam inter dioecesanas Curias non raro fit, ut oblivioni data Pontificiae reservationis essentia et natura, quae in eo est, ut uni Summo Pontifici ius quaedam Beneficia libere conferendi competat, faciliore quadam ratione Romanum Pontificem adeant, Illius libertatem ad unius certi candidati nominationem circumscribentes; immo, eo etiam aliquando deveniunt ut Datariam Apostolicam de hoc tantum commoneant, nominationem iam esse factam, ideoque in nominati favorem Apostolicas Bullas mittant, tamquam si de Beneficio ab Ordinario.

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis - The official commentary, and it is to be distributed solely through the ministry of the Holy See. To provide a suitable remedy for these inconveniences, it has been deemed necessary to issue the following norms and instructions by the Apostolic Datary; and these, after prior consideration by the Fathers of the Apostolic Datary, as well as other experts highly skilled in canon law, have been submitted for the approval of the Supreme Pontiff. When the Most Blessed Father not only praised these as suitable, but also approved them as useful, He, with His Supreme Authority, ordered that they be printed and sent to each Curia, and that each one be carefully preserved; which implies that, whenever the Curias deal with the Apostolic Datary, which is the proper and particular Dicastery of the same Holy See concerning all matters relating to the collation of non-consistorial benefices reserved or devolved to the Supreme Pontiff, they must always and faithfully adhere to these norms.

NORMS: Certain preliminary considerations are deemed appropriate:

1. Apostolic reservations, although reduced to a smaller number by the I.C. Code, nevertheless constitute a universal law after the promulgation of that Code; that is, those which are not limited only to certain and defined regions, as was the case previously, but which extend to the entire Church, saving the legitimate particular law.

2. All and each benefices are subject to Apostolic reservation, that is, to

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the free collation of the Supreme Pontiff, as mentioned in canons 396, § 1 and 1435 of the Code of Canon Law.

1. Can. 396, § 1: "The collation of dignities, both in Cathedral Chapters and in Collegiate bodies, is reserved to the Apostolic See."

2. Cm. 11/35, § 1: "(except for all consistorial benefices and all dignities of Cathedrals and Collegiate churches according to canon 396, § 1) are reserved to the Apostolic See, even when vacant, only the following benefices: 1° all benefices, even curacies, which have become vacant through the death, promotion, resignation, or translation of Cardinals of the Holy Roman Church, Legates of the Roman Pontiff, Officials of the Major Congregations, Tribunals, and Offices of the Roman Curia, and of Family members, even those of honor only, during the vacancy of the benefice by the Supreme Pontiff; 2° those founded outside the Roman Curia, which have become vacant through the death of the beneficiary in this City; 3° those which have been invalidly conferred due to the vice of simony; 4° finally, benefices to which the Roman Pontiff, either by himself or through his delegate, has laid hands in the following ways: if he declares an election for a benefice to be invalid, or if he forbids electors from proceeding with the election; if he admits a resignation; if he promotes, transfers, or deprives the beneficiary of the benefice; if he gives." if the benefice is in commendam.

[*Latin ed. p. 115*]

Apostolic Dataria 115, 3. – All those benefits which, although their collation pertains to the Ordinaries, have not, within the useful time, namely "within six months from certain knowledge of the vacancy," according to canon 1432, § 3, been conferred, are devolved to the Holy See, and therefore can only be conferred by the Supreme Pontiff. However, unless special circumstances of the place and the person suggest, at the prudent judgment of the Ordinary, that the collation of a parochial benefit should be postponed, according to canon 458. Regarding the devolution of benefits without the care of souls, see the interpretation of canon 1432, § 3, in Acta Apostolicae Sedis, volume XII, year 1920, page 577. 4. – Benefits reserved to the Apostolic See by those of lower rank are conferred invalidly (canon 1434). With these premises, the local Ordinaries are requested to instruct their Curias that whenever they wish to obtain from the Supreme Pontiff the collation of benefits reserved to the Holy See or devolved, they should send to the Supreme Antistite a clear petition in writing, in Latin, and signed by the Reverend Ordinaries: these letters, so that they may securely reach the Supreme Pontiff and be dispatched without delay, must be sent to the Eminence, Cardinal Prefect of the Holy Roman Church Datary (Palazzo della Dataria, Rome, via della Dataria, 94). In such letters, the following must be contained and made clear: 1. – a) the name and nature of the vacant benefit; b) whether it is a dignity (of the first order, or of the second

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or third, etc.); Canon 1435, § 2: "but manual benefits, or benefits of lay patronage, or mixed, are never reserved, unless it is expressly stated." From this § 2 it follows: that benefits of ecclesiastical patronage are subject to all reservations; manual benefits or benefits of lay patronage, or mixed, even those conferred according to canon 1452 by popular elections and presentations, even if they are parochial, are not, by themselves, subject to Apostolic reservations; and that such benefits (manual, of lay patronage, or mixed, and also those conferred by popular elections) are reserved only when it is expressly stated, namely, if, for example, the founder of the benefit, with the consent of the Local Ordinary, declares at the time of the foundation that the benefit is subject to Apostolic reservations; and also if the Roman Pontiff, in a particular case, using the supreme power that he possesses, decrees that a certain benefit is reserved, derogating entirely or in part from the right of patronage, and expressly reserves it to himself; derogating entirely if the Roman Pontiff expressly reserves the collation of the benefit to himself, without any presentation or election on the part of the patron; in part, if the Roman Pontiff reserves only the canonical institution to himself, after a presentation or election has been made, or is to be made, by those to whom it pertains, as commonly happens when, for example, the Roman Pontiff promotes or transfers to another incompatible benefit a cleric who holds a benefit of lay or mixed patronage, or of popular election.

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis - Official Commentary

c) Whether it is a simple canonry or another choral benefice, or even a non-choral benefice, and by what name it is called;

d) Whether it has attached to it the care of souls; by what title or under what patron saint it is called; and whether it is established in the City [Romano] or in another place;

e) Whether the benefice is of free or necessary collation, that is, whether it must be conferred by election or prior presentation, and by whom;

f) Whether it is subject to the right of patronage; and whether this is ecclesiastical, lay, or mixed.

2. - From what time the benefice is vacant, that is, on what day, month, and year the benefice became vacant.

3. - What is the manner of the vacancy:

a) Whether by death; and whether by death within the City [Romano] (cf. can. 1435, § 1, n. 2), or outside the City;

b) Whether by resignation, and whether that resignation was made in the hands of the Ordinary or the Pope;

c) Whether by promotion or by translation, and whether the promotion or translation was carried out by the Ordinary or by the Supreme Pontiff;

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d) Whether by deprivation made by the Ordinary or by the Pope.

4. - What is the annual revenue of the benefice, and whether it is certain or uncertain: that is, together with distributions if it is a choral benefice, or together with uncertainties if it is a benefice to which the care of souls is attached.

5. a) The name and surname of the candidate or candidates, and the names of their parents;

b) The place and date of birth;

c) Curriculum vitae, studies completed, academic titles, morals, disposition of mind, offices held, and services rendered.

6. - Whether the candidate holds another benefice, and of what nature.

7. - Whether the candidate belongs to any Religious Order, Congregation, or Institute; whether he has been legitimately dismissed or has obtained permission for secularization, and when; whether he is incardinated in any Diocese. In this matter, it must be accurately stated which Order, which Congregation, which Institute the candidate belongs to, whether he has professed perpetual vows in it, and what the outcome of those vows was; and furthermore, it must be declared whether he has emitted at least temporary vows, or an oath of perseverance, or other promises, according to the norms of that Order, Congregation, or Institute, and whether he has been legitimately dispensed from them, if he has been bound to them for six complete years (can. 642, § 2; Pontifical Commission for the Authentic Interpretation of the Canon Law, November 24, 1920; Acta Apostolicae Sedis, vol. XII, p. 575).

[*Latin ed. p. 117*]

117 8. When it is a question of a benefice subject to the law of competition, according to the norm of "art. 399, § 2 and canon 459, § 3, n. 4," it must be indicated whether the competition has been duly convened and lawfully held. Then, the votes or suffrage received by each candidate are carefully submitted to the Apostolic Dataria; these pertain to knowledge and suitability, whether absolute or relative, both jointly and separately, along with the curriculum vitae, as mentioned above. The records of the competition must be kept in the Curia so that they can be sent whenever the Apostolic Dataria requests it. With regard to the competition itself, the following must be carefully observed: 1. If it concerns a benefice with the care of souls, the competition must be held according to the norm of the Pontifical Constitution *Cum Illud*, of Benedict XIV, December 14, 1742 (cited at the end of Code I. C.), especially numbers: 1, 2, 3, 4, 5, 6, 7, § 7, and numbers 1, 2, 3, 4, 5, 6, 7, § 16 of the same Constitution. 2. If, however, it concerns a Theological or Penitential Benefice, the competition must be held not only according to the norm of the Constitution *Cum Illud*, but also according to the norm of the Constitution *Pastoralis Officii*, of Benedict XIII, May 19,

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1725; it should be noted that this prescribes not three, but four examiners, and therefore, in the competition, four questions must be proposed to be answered; and if it concerns a Theological Canonry, the questions should especially pertain to Dogmatic Theology and Holy Scripture. 9. In order for a dispensation from the law of competition to be granted by the Holy See, serious reasons are required which must be explained to the Supreme Pontiff. 10. With regard to a Theological Canonry or another benefice to which the duty of explaining Holy Scripture to the people is attached, it is worth remembering that, by virtue of the Rescript from the audience of April 8, 1940 (Acta Apostolicae Sedis, vol. XXXII, p. 163), the Laurea or Licentiate in Biblical Studies is no longer required; but, all other things being equal, he who is a Doctor in Sacred Theology (as mentioned in canon 399, § 1) should be preferred, provided he has been awarded the Laurea or Licentiate in Biblical Studies. 11. In order that the Supreme Pontiff may freely choose those whom he considers more suitable and worthy in the Lord, when it concerns benefices not subject to the law of competition, the local Curia is obliged to provide the names of all priests who, after the due notification of the vacancy of the benefice, have sent a petition requesting that it be conferred upon them; or, if no one has requested the benefice, they must indicate at least three names, so that, among the most worthy, a choice may be made, according to the norm of the circular letter of the Apostolic Dataria of November 11, 1930, which is found in the Acta Apostolicae Sedis, vol. XXII.

[*Latin ed. p. 118*]

118 Acta Apostolicae Sedis - Official Commentary, page 525; this letter is expressly confirmed on this occasion and is declared to be religiously observed.

12. However, concerning any benefit conferred, and especially if the matter pertains to a benefit concerning souls, it is always necessary that the Reverend Ordinary clearly indicate to God which candidate they judge to be more worthy and more suitable; and whose judgment the Roman Pontiff, according to his wisdom and as He deems fitting in the Lord, is accustomed to consider favorably.

13. Finally, the Reverend Curias are reminded that the taxes for the granting of Apostolic Bulls are to be destined solely and entirely for the obol of Saint Peter, and that they are to be demanded only for this purpose, so that consideration may be given to the most serious needs in which the Holy See is increasingly involved from day to day. Therefore, the Reverend Ordinaries are requested that, for the good of the Holy Church, they refrain from sending or recommending requests in such a way that these taxes are either waived or reduced, except in particular circumstances, which, if they exist, they must accurately explain according to their conscience.

Given from the Offices of the Apostolic Datary, on the 1st of January, in

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the year 1942.

F. Card. TEDESCHINI, S. R. E., Datary.

I. Guerri, Subdatary.

[*Latin ed. p. 119*]

From the Roman Curia Diary.

SECRETARY OF STATE.

By order of the Secretariat of State, the Most Holy Father Pius XII, may He happily reign, has deigned to appoint:

Extraordinary Secret Chamberlains, on the following dates:

March 13, 1941.

Most Reverend Vittorio Zafcrajsek, of the archdiocese of Zagreb.

Most Reverend Andrea Boyer Mas, of the diocese of Carcassonne.

May 8.

Most Reverend Nicola Vitucei, of the archdiocese of Bari.

June 2.

Most Reverend Emireno Marinelli, of the suburbicarian diocese of Albano.

Most Reverend Leo Giuseppe Suenes, of the archdiocese of Malihes.

October 2.

Most Reverend Pasquale Vito, of the diocese of Calvi.

November 23.

Most Reverend Giles Giulietti, of the archdiocese of Perugia.

November 25.

Most Reverend Vincenzo Marinacela, of the same archdiocese.

Most Reverend Canzio Pizzoni, of the same archdiocese.

Most Reverend Giuseppe Lepori, of the archdiocese of Cagliari.

December 30.

Most Reverend Roberto Simonazzi, of the diocese of Parma.

Most Reverend Fidaledelfio Conforto, of the diocese of Patti.

December 9.

Most Reverend Vincenzo Bríscese, of the diocese of Venosa.

Most Reverend Ferruccio Casablanca, of the diocese of Luni.

Most Reverend Lorenzo Brandstaetter, of the diocese of Secovia.

Most Reverend Domenico Gallucci, of the archdiocese of Acerenza and Matera.

Most Reverend Edoardo R. Gaffney, of the archdiocese of New York.

Most Reverend Giovanni Muini, of the diocese of Modigliana.

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December 16.
Most Reverend Pasquale Funtò (Rome).
Most Reverend Paolo Ross, of the diocese of Ascoli Piceno.
December 20.
Most Reverend Luigi Sebastiani, of the same diocese.
Most Reverend Flaminio Vecchi, of the archdiocese of Modena.
Most Reverend Rocco Vilardi, of the archdiocese of Reggio Calabria.
Most Reverend Carmelo Curmaci, of the same archdiocese.
Most Reverend Umberto Bambagini, of the diocese of Montepulciano.
Most Reverend Luigi Pastore, of the diocese of Acqui.
January 8, 1942.
Most Reverend Pompilio Mandrelli, of the diocese of Città di Castello.
Most Reverend Gaetano De Nicola, of the archdiocese of Sorrento.
Most Reverend Paolo Argenteri, of the diocese of Alessandria.

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis - Commentarium Officiale 8, January 1, 1942.
Monsignor Stefano Lazzari, of the diocese of Cremona.
Monsignor Giacomo I. Grady, of the diocese of Savannah-Atlanta.
Monsignor Giuseppe C. Cassidy, of the same diocese.
22. Monsignor Tommaso Bosci, of the diocese of Como.
Monsignor Salvatore De Francisci, of the diocese of Caltagirone.
Monsignor Saverio Ali, of the same diocese.
Monsignor Ireneo Fazzi, of the diocese of Cremona.
Monsignor Virginio Balbi, of the diocese of Tortona.
Monsignor Giovanni Botti, of the same diocese.
Monsignor Domenico Artana, of the same diocese.
Monsignor Francesco Piccoli, of the same diocese.
Monsignor Francesco Gugliada, of the same diocese.
Monsignor Silvio Segatini, of the archdiocese of Trento.
29. Monsignor Angelo Romagnoli, of the archdiocese of Bologna.
Monsignor Domenico Bruzzi, of the same archdiocese.
Secret honorary chamberlains of sword and cape, August 8:
June 27, 1940.
Mr. Giovanni Ranieri, of the Marchesi di Sorbello (Rome).
January 22, 1942.
Mr. Cesare, of the Conti Bernetti Evangelista (Rome).
Mr. Robert Lucchesi Palli, Duke of the Grace, of the diocese of Verona.
Mr. Count Giovanni Battista Baldelli Boni, of the diocese of Cortona.

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Mr. Count Mario Gori Mazzoleni (Rome).
Honorary chamberlains in peacock blue, August 8:
November 30, 1941.
Monsignor Giovanni Ceroni, of the diocese of Faenza.
Monsignor Pietro Amadei, of the same diocese.
December 9.
Monsignor Giuseppe Merlini, of the diocese of Volterra.
Monsignor Giovanni Mancini, of the same diocese.
Monsignor Davide Dasso, of the diocese of Luni.
Monsignor Giovanni B. Bianchenotti, of the same diocese.
January 8, 1942.
Monsignor Durante Tosi, of the diocese of Sarsina.
22.
Monsignor Antonio Chiaromonte (Rome).
Honorary chamberlains, supernumerary, of sword and cape, August 8:
May 8, 1941.
Mr. Paolo Battaglia, of the diocese of Mondo vi.
Mr. Andrea Battaglia, of the same diocese.
Honorary chaplains extra Urbem, August 8:
January 8, 1942.
Monsignor Giuseppe Cselényi, of the diocese of Vacia.

[*Latin ed. p. 121*]

Year and Volume XXXVII, May 1, 1942 (Series H, Volume IX) - No. 5

ACTA APOSTOLICAE SEDIS

OFFICIAL COMMENTARY

APOSTOLIC CONSTITUTION: "BELLOHORIZONTINA"

(OLIVEIRENSIS)

A PORTION IS SEPARATED FROM THE TERRITORY OF THE ARCHDIOCESE OF BELLOHORIZONTINA AND A NEW DIOCESE, "OLIVEIRENSIS," IS ESTABLISHED, SUBORDINATE TO THE METROPOLITAN CHURCH OF BELLOHORIZONTINA.

PIUS, SERVANT OF THE SERVANTS, TO THE PERPETUAL MEMORY OF GOD

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That more abundant fruits may be gathered in the governance of the Christian faithful, We have judged it most fitting to divide dioceses that extend over too large a territory into parts, and to establish other dioceses, entrusting them to the pastoral care of other prelates.

Guided by this counsel, and fully aware that the Archdiocese of Bellohorizontina in Brazil extends over a very wide territory, We have readily accepted the petitions presented to the Apostolic See, in which it is requested that a portion be taken from the territory of that Archdiocese and a new diocese be established therefrom.

After mature deliberation on all matters, and after consulting with the Most Reverend Fathers, Our Sacred Congregation of Cardinals, and after receiving the favorable opinion of the Most Reverend Brother Benedict Aloisi Masella, titular Archbishop of Caesariensis in Mauretania, Apostolic Nuncio in the Republic of Brazil, and after providing for any necessary consents, by the fullness of Our Apostolic authority, We separate a portion of territory from the Archdiocese of Bellohorizontina, with the boundaries as described below, and We establish a new diocese.

[*Latin ed. p. 122*]

122 Acta Apostolicae Sedis - Official Commentary: We establish and constitute the diocese of Oliveira. This new diocese will consist of sixteen parishes, namely: Oliveira, Carino de Mata, Japäo, Säo Francisco de Paula, Boni Successo, Sauf Jago, Passa Tempo, S. João Batista, Santo Antonio do Amparo, Campo Bello, Sant'Anna do Joceré, Cristeis, Candeias, Cana Verde, Perdöes, Riberäo Vermelho. We establish the seat of the diocese in the city of Oliveira, from which the diocese derives its name; and we elevate the church, dedicated to Our Lady of Oliveira, to the status of a cathedral. Therefore, we grant to it and to its Bishops, for the time being, all rights, privileges, honors, insignia, favors, and graces with which other cathedrals and their prelates commonly enjoy, and we likewise subject them to the same obligations and duties to which others are subject. Furthermore, we constitute the diocese of Oliveira as a suffragan of the metropolitan Church of Bellohorizontina, and we subject its Bishops, for the time being, to the jurisdiction of the metropolitan Archbishop of the same archdiocese. The episcopal table will be constituted from the revenues of the curia and other offerings that are customarily provided by the faithful, except for those that have already been collected for this purpose. Since the circumstances of the present time do not permit the immediate establishment of a Chapter of Canons in the new diocese, we grant that, in the meantime, canonical consultants be chosen and appointed for the diocese. Furthermore, with regard to the governance and administration of the diocese, the election of Vicars Capitular, in the event of a vacancy, the rights and duties of the clergy and the faithful, and other matters of this kind, we strictly command that those things be

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observed which the sacred canons prescribe. With regard to the clergy in particular, we decree that, as soon as these Letters are demanded for execution, the clergy of the Church shall be considered to be assigned to that territory, in which they legitimately reside. We also command that, in this new diocese as well, a seminary, at least a small one, be established as soon as possible, in accordance with the prescriptions and norms of the code of canon law and those transmitted by the Sacred Congregation for Seminaries and Universities. Furthermore, two young men, or at least one, of this diocese, at the expense of the diocese, shall be sent, without interruption, to the newly established Pontifical College in the city of Rome, so that, under our very eyes, they may be instructed in the doctrine and piety of the Church. We also command that all documents and records pertaining to the new diocese be transmitted as soon as possible from the curia of Bellohorizontina to the episcopal curia of Oliveira, so that they may be preserved in its archives. For all of the matters above, as they have been disposed and established, we delegate the Venerable Brother Benedict Aloisi Masella, whom we mentioned above, to carry out the execution, and we grant him the necessary and appropriate powers, including the power to delegate, to

[*Latin ed. p. 123*]

The Acts of the Holy Fathers, page 123, declare that any man established in ecclesiastical dignity, and to whom we entrust a duty, must transmit to the Sacred Congregation of the Consistory, as soon as possible, an authenticated copy of the acts of the completed execution. Furthermore, these present letters, and everything contained within them, even that which pertains to any individual present, or who may presume to have an interest, even if they are worthy of specific and individual mention, shall never be considered subject to any flaw of deception or fraud, or of nullity or intention, or by any other, even substantial and unforeseen, defect; but rather, they shall always be considered valid and efficacious, having been issued and promulgated with full knowledge and authority, and shall produce their full and complete effects, and must be inviolably observed by all to whom they apply, and if, by anyone, knowingly or unknowingly, with any authority, anything should happen to contravene them, we will and decree that it shall be entirely void and of no effect; notwithstanding any rules in synodal, provincial, general, and universal Councils, general or special Constitutions and Apostolic Ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors, and all other contrary provisions, even those worthy of special mention, to all of which we derogate by these presents. Finally, we wish that these letters, whether transcribed or printed, but signed by the hand of a public notary and sealed with the seal of a man established in ecclesiastical dignity or office, shall be given the same full faith as if these very letters were presented or shown. To no one shall

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it be permitted to infringe or contradict this page of dismemberment, erection, concession, subjection, statute, mandate, decree, delegation, derogation, and Our will. If anyone should presume with such temerity to attempt this, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-one, on the twentieth day of the month of December, in the third year of Our Pontificate.

ALOISIUS Card. MAGLIONE, Secretary of State.

Fr. RAPHAEL C. Card. ROSSI, Secretary of the Sacred Consistory.

Ioseph Wilpert, Dean of the College of Protonotaries Apostolic.

Arthurus Mazzoni, Protonotary Apostolic.

[Seal]

£B Plumbi Reg. in Cane. Apost., vol. LXV, n. 85 - Al. Trussardi.

[*Latin ed. p. 124*]

IM Acta Apostolicae Sedis - Official Commentary on the LETTER TO THE REVEREND FATHER ANTONIUS TORRES, IN ROME: MARKING THE FIFTIE anniversary OF THE COLLEGE FOR SPANISH CLERGY FOUNDED IN THE CITY, DURING THE TWELFTH YEAR OF THE PONTIFFATE. PIUS PP. XII, Beloved Son, greetings and apostolic blessing.

We cannot, through our benevolence, remain silent concerning the progress of the Urban College for Spanish Clergy, and we are filled with joy that the auspicious events which crown your students and all those, whether near or far, who devote themselves to its care and studies, affect us deeply. For it is the fiftieth anniversary since it was founded by the will and generosity of Pope Leo XIII. Having reviewed the path it has traversed since its inception, we openly express our paternal congratulations, and we declare that all the hopes and aspirations which our Predecessor placed in it have been abundantly and admirably fulfilled for the benefit and glory of beloved Spain.

Indeed, it was established in Rome, so that candidates for the priesthood, chosen from Spain and present at the Apostolic See, might be imbued with the sincere faith preached by the Apostles, and be instructed in sacred disciplines and literature, and, surrounded by the monuments of Christian antiquity and the footsteps of the Saints, they might cultivate a generous spirit of charity and fortitude, and it has not disappointed, but has yielded a rich harvest of good works from its very beginning, and has grown ever more abundant over the course of time. Many priests and bishops have emerged from it, endowed with the ornaments of virtue and wisdom, who have greatly contributed to the Catholic cause in their homeland. We are pleased to remember, for the sake of special honor, those among them who recently shed their blood for the rights of the sacred religion. For this abundance of heavenly gifts, we offer due thanks to God with you and with

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all those for whom this College is dear, and we implore Him to cover it with His constant benevolence, to cherish it, and to increase it.

We cannot fail to commend the sacred prelates of Spain, who, with zealous dedication, promote this College, and we are not in doubt that this generous support will continue to be steadfast and firm in the future. Indeed, in the present circumstances, it is most necessary that the ministers of the sacred rites shine as an example of evangelical grace, and that they be as fully prepared as possible to perform their duties with the support of knowledge and the zeal of action. May such men emerge from here, and, emulating their predecessors...

[*Latin ed. p. 125*]

From the Acts of Pope Pius XII, page 195, examples of those who, with the greatest zeal, serve the cause of Christ: pious, fearless, diligent, and not seeking their own advantage, devoted to their ministry, they are able to subject even rebellious minds to the faith, and to mold the morals of men according to the lofty standards of the Gospel, believing that there is nothing more glorious than to be dedicated to the service of God, and nothing more excellent than to promote the eternal salvation of themselves and their neighbors. That this may come to pass, we commend to the supplication of Saint Joseph, whom this House greets as its heavenly protector and benefactor, that those whom He protects may always be preserved in goodness, and that He, the advocate of sanctity, may lead them to imitate Him. Finally, desiring all things to be joyful and blessed for you, beloved son, and for those who live or have lived in this College, as well as for all those who are present at this celebration of lasting memory, we impart the Apostolic Blessing in the Lord with all our heart. Given in Rome, at Saint Peter's, on the twenty-ninth day of the month of March, in the fourth year of Our Pontificate.

PIUS PP. XII

To the Most Reverend Aloysius, Prefect of the Sacred Congregation for Public Affairs, concerning the reconciliation of peace among nations.

PIUS PP. XII

Beloved Son, greetings and the Apostolic Blessing.

While the world, consumed by the sixth year of war and by all kinds of resources that age has brought forth to wage war, continues its bloody path, We, who are deeply saddened by the slaughter of men, and who have a paternal concern for all peoples, cannot help but, while exploring and recommending all suitable means to achieve true peace and fraternal concord, and to restore order to affairs according to Christian principles,

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to place our utmost trust in God, and to raise our hands in supplication to Him; and We urge, again and again, all Our children in Christ throughout the world to offer fervent prayers. As We have done in previous years, so now, as the month of May approaches, We desire, through you, who are so close to Us in the governance of the Church, to invite all to join in sacred prayer, and to encourage them to...

[*Latin ed. p. 126*]

126 Acta Apostolicae Sedis - The official commentary explicitly states that those who flourish in innocence are, above all, most dear to both the Divine Redeemer and to us. And since, through Mary, all things can be hoped for, let all of us approach her, especially during the month dedicated to her in a particular way; let especially those children, led by their parents, approach her altars, offering their prayers, for the pure and confident prayers of boys and girls cannot be rejected by our most benevolent Mother of God. As everyone knows, just as Christ Jesus is the King and Lord of all, whose hand holds the fate of each citizen and people, so also His blessed Mother Mary, "Queen of the world," is honored by all Christians, and she has obtained such power of intercession with God. And if the first miracle, wrought by the Divine Redeemer "And the third day, there was a marriage in Cana of Galilee," is due to the supplication of His mercy; if His only-begotten Son, already dying on the cross, left us the most precious thing He had on earth, namely, His Mother, giving her to us as our Mother; and if, throughout the course of the ages, our ancestors, praying and trusting in her, have sought refuge in her, why do we hesitate, in this fearful time in which we are so long tormented, to entrust ourselves and all that is ours to her most powerful protection? Just as all □□ all things obey and submit to the eternal will of God, so it can be affirmed that the prayers of the Virgin Mother always elicit the benevolent response of her Son. Especially at this time, when the same Blessed Virgin enjoys eternal beatitude in heaven, and is greeted as Queen of angels and of men with a triumphant, redeeming crown.

2 But if she possesses such power with God, she also shows us no less piety, since she is the most loving Mother of us all. Therefore, let all of us approach her with living faith and ardent love; and let us not only offer suppliant prayers, but also perform works of pious penance and charity, by which the divine justice, so greatly offended by so many and such transgressions, may be appeased. Indeed, prayer – using the words of our most wise Predecessor Leo XIII – "(sustains the soul, instructs it to be courageous, and leads it to divine things; penance makes us master of ourselves, especially of the body, which is the greatest, most grievous, and most ancient of wounds, an enemy of reason and of the law of the Gospel. These virtues, it is clear, are perfectly suited to each other, they help each other, and they conspire together to draw man, born for heaven, away from earthly things,

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and to bring him almost to a heavenly communion with God)."

3 1 Cf. 1 Timothy, 5:15; Revelation, 17:14-19:16. 2 John, 2:1-11. 3 Encyclical Letter, in the month of October (Acts of Leo XIII, XI, 312).

[*Latin ed. p. 127*]

127 From the Acts of Pope Pius XII: "If these virtues are necessary at all times for the Christian faithful, all the more certainly does the present condition of affairs, with its most grievous circumstances, demand them. For, under the protection of the Most Blessed Virgin Mary, from the 'Father of mercies' and the Giver of heavenly gifts, God, to whom we so ardently aspire and strive, we can more easily obtain that solid, lasting, and justice-filled peace, formed and sustained by charity, which is the true peace. Therefore, let all, with contrite hearts, implore the Divine Redeemer and His most holy Mother – and especially let the young boys and girls strive – that, while the sea and the sky daily grow more turbulent with storms, a heavenly light may shine upon us as we navigate the ship of the mystical body of Christ; that heavenly help may be present; that necessary nourishment for the soul and body may be provided to the poor and the hungry; that a homeland may be given to the exiles, health to the wounded and the sick, freedom to the captives; and that, finally, true Christian peace, which is the only true peace, may at last be restored, both in the private life of each individual and in civil society. It has pleased Us to reiterate these paternal exhortations through these letters, and We entrust them to you, Our Beloved Son, to be communicated to all, in every way possible, and especially to the sacred prelates of the Catholic world, whom, through experience, We know to be always ready, with eager and devoted will, to respond, not only to Our commands, but also to Our wishes and hopes. In the meantime, as a pledge of divine graces and a testament to Our particular benevolence, We impart the Apostolic Blessing wholeheartedly in the Lord, to you, Our Beloved Son, and to all those who will readily heed these exhortations, and especially to the most beloved groups of young girls." Given in Rome, at St. Peter's, on the fifteenth day of the month of April, in the fourth year of Our pontificate, 1942. PIUS PP. XII 4 Cf. 2 Corinthians, 1:3.

[*Latin ed. p. 128*]

Acta Apostolicae Sedis - 128 Official Commentary

ALLOCUTIONS TO THE PARISH PRIESTS OF THE CITY AND THE SACRED LECTORS OF THE LENTEN SEASON: ON EXPLAINING THE TRUTHS OF THE APOSTLES' CREED.

1. What a holy assembly, what a gathering of priests, is yours around Us, O beloved Parish Priests of the City, whose apostolic zeal, daily renunciations, and arduous sacrifices are well known to Us, undertaken with joy for the good of souls in Our particularly beloved diocese, and you, sacred

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orators, at the beginning of the acceptable time and days of salvation for the Christian people! Our heart expands, Our thought rises and extends into that spiritual atmosphere, where We already seem to hear your voice resounding, proclaiming the sublime truths of Christian faith and morality, according to the spirit of Paul, who, although learned in the paternal traditions, believed that he knew nothing among the children of his powerful word, except Jesus Christ, and this Crucified One. In the Crucified God is the sublime compendium of all the wisdom of the apostolic herald: His cross, no longer a gibbet of death, but a beacon of life and resurrection, as it triumphs on the pinnacles of temples and cathedrals, must descend into hearts and the depths of souls, and revive, purify, and renew that life which baptism implanted, which grace nurtured, which passion and the enemy assail; that life which is the root of an eternal life beyond the transience of the flesh.

2. But what is eternal life, which is veiled and obscured from the soul's gaze by the mist and deceptive enchantment of earthly things? *Haec est autem vita aeterna: ut cognoscant te, solum Deum verum, et quem misisti Iesum Christum:* Thus, the Savior of the world proclaimed to His disciples in prayer to the Divine Father, on the eve of His Passion and Death. The knowledge of the only true God and of Jesus Christ, the Father's Emissary: this is eternal life, which has its dawn here below and its glories in heaven, without sunset. Therefore, We are greatly pleased that, for the Lenten preaching of this year, Our most zealous and beloved Cardinal Vicar has assigned to the sacred orators the task of explaining and...

[*Latin ed. p. 129*]

Acta Pii PP. XII 129: Illustrare fidelibus primos sex articulos Credi, qui de solo vero Deo, Uno et Trino, agunt; de origine et caduca hominis, pro cuius salute Filius Dei incarnatus est, passus et mortuus est, ut nos ad novam vitam regeneraret, quia ipse cum Patre et Spiritu Sancto "est Deus verus et vita aeterna," sicut dicit dilectus discipulus Ioannes. Deus, homo, divinus Mediator inter Deum et hominem, num non sunt illa puncta centralia, circum quae veritates fidei nostrae congregantur, et in quibus summa est scientia finis et mediorum quae nos ducunt ad supremum nostrum destinatum? Sine ea, quomodo potest homo hic saeculo vitare vias mali et ambulare via recta salutis et virtutis? Vos estis pastores ovinum vestrarum; estis patres filiorum vestrorum spiritualium; estis medici animarum infirmarum; loquimini ad hominem, germen matutinum, de Deo suo, qui ab aeternitate, extra omne tempus, unus in natura et trinus in personis, vivit, amat et operatur in luce ineffabili et inaccessibili, propriis viribus, ad intellectum creatum; – loquimini ad ipsum hominem, qui, factus ad imaginem et similitudinem divinam, et postea rebellans creatori suo, in abyssus malorum lapsus, "etiam in ruina sua pulcher et magnus est"; – loquimini ad hominem de Iesu Christo, qui, cum in forma Dei et aequalis Deo, se ipsum

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nihil habens, formam servi assumpsit, factus in similitudinem hominum et secundum conditionem homo, ipsum se humilians, factus oboedientem usque ad mortem, et mortem crucis. 6 7 8

* * *

Populus et societas necessitatem habent Deum cognoscere. Tremendi eventus, quibus hodie testimoniumur, sunt maxime consequentia et quasi nemesis negationis Dei et irreligionis, quae, ut contagio, animas populorum perturbat et corrumpt, et ut ignis, minatur pervadere Europam et integros continentes; et simul sunt probatio, per quam Dominus voce potentissima vult genus humanum ad fidem et cultum divinum revocare. Hoc est, carissimi filii, primum magnum officium praedicationis vestrae: reducere homines ad cognitionem veri Dei personalis: ut cognoscant te, solum Deum verum; ut rediatur ad ambulandum in eius praesentia, in timore et amore, et discant iterum dirigere omnem operationem suam, ab occultissimis cogitationibus ad omnia sua acta, secundum legem eius sanctam. 6 I Ioann., V, 20. 7 Cf. I Tim., V, 16. * Philipp., II, 6-8.

[*Latin ed. p. 130*]

130 Acta Apostolicae Sedis — Commentarium Officiale. Accedite ad eum, et illuminamini. Dominus est lux, et pater lucis; lumen vultus eius impressum est in nostra ratione, sicut fulgur infinitae eius veritatis; lumen fidei nobis donatum. Docete homini vias ad Deum accedere et ab eo illuminari; ostendete illi viam, per quam homo ascendit a creaturis ad Deum, solum per lumen naturale rationis; ostendete illi viam, per quam veritas divina, quae intellectum humanum excedit, ad nos descendit revelata, sine auxilio demonstrationum, ut audiatur et credatur; indicete illi culmen itineris, quando mens humana, a nexu rerum sensibilium liberata, ascendet ad videre quod omnia sensuum capita excedit, ad contemplationem intuitivam veritatum a Deo revelatarum. Tunc Deus in seipso manifestabitur, ut dixit ad Mosen, omnia bona; et etiam hic, perfectum bonum hominis nihil aliud est quam aliquatenus Deum cognoscere.

10 Sed quisquis studet Deum cognoscere? Quisquis eum quaerit per vias veritatis? Quisquis ad scientiam fidei ascendit? Aspicite ad concilia sapientum mundi, ad aulam scientiae, ad libros philosophorum modernorum, ad mores multarum familias. Interrogate doctos immersos in investigatione mysteriorum naturae, rerum populi, animi humani, et interrogáte eos: Quis est Deus? Quid de Deo sentiunt, vel quid credunt? Pro multis, Deus rursus est Deus Ignotus Atheniensium; et appareret redivivus Paulus Tarsonensis, si in areopagis sapientiae modernae, semper avidi novitatis, ad novos discipulos Stoa et Epicuri, Deum loqueretur vel revelaret, creatorem universi et generis humani ex uno, qui est super terram; Deum non longinquo a nobis, in quo vivimus, movemur et sumus, non similem artificiis cogitationum humanarum; Deum, qui, non curans tempora ignorantiae, omnes

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homines ad paenitentiam vocat, quem cum justitia in die stabilito a se, per hominem a se constitutum judicem, resuscitato a morte, judicabit.

11 In temporibus praeteritis, minus superbis quam nostris, etiam studiosi diversarum scientiarum gloriosius habebant audire in publicis Athenis magistros theologiae, huius superioris sapientiae; sed nunc, si in adultis ignorantia Dei non est iam laudabilis, saepe lamentatio super scholas et aulas effunditur, quae animis naturalmente et sacramentaliter Christianis subtrahebant, negabant, vel venenabant non minus lac quam solidum cibum doctrinae divinae.

11 Ps. XXXIII, 6.

19 Exod., XXXIII, 19.

11 Act., XVII, 18-31.

[*Latin ed. p. 131*]

Acta Pii Pp. XII 131 * * «Is it not the purpose of the human spirit to be made for God, and to find rest in Him? In the days of sorrow and terror, of distress and misfortune, when it delves into the depths of its past, when it surveys the ruins of unbelief and contempt for God, within itself, in the family, in society; when it feels within its heart the forgotten cry of the soul reawakening, as in the solitude of a desert; it rises up, bows its head, and turns towards that place where a friendly and wise word calls it to thoughtful reflection on itself, to religious memories, to the feet of His God. Satisfy, appease, guide, O sacred orators, this impulse of the human soul towards God, which agitates so many spirits today, as before Christianity it agitated the minds of so many philosophers, who were discordant among themselves, yet spoke so many truths, even though mixed with errors, so that Aristotle, prince of thinkers, spent twenty years at the school of Plato, and wrote that the future of human happiness is unknown to us: τὸ μέλλον □κριβές □μ□ν. He desired in vain that truth which would have quieted his desire; for the human reason, however powerful it may be, cannot see all things, cannot "traverse the infinite path that holds a substance in three persons." Now, the truth of God has descended from heaven, and has manifested to us and made known to us in God one Father who has given us His divine Son for our salvation, and the Holy Spirit who, together, have given us to sanctify us in love. Faith elevates us above all human knowledge, above all the wise men of Athens and Rome, who, although they rose from the governance of the universe to the knowledge of God, the author and orderer of the world, did not know Him rightly as Creator, and even more erroneous was the idea that the common people had of Him: *evanuerunt in cogitationibus suis*. And do not perhaps many modern wise men also wander about concerning God, who make Him the object of their wandering thoughts, or identify Him with the world? Tell those who

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listen to you, beloved children, what the Apostle Paul said to the faithful of his time: "Beware lest any man cheat you by philosophy and vain deceit: according to the tradition of men according to the elements of the world and not according to Christ." This philosophy, according to the tradition of men, is not the true...»

[*Latin ed. p. 132*]

The Acts of the Apostolic See – an official commentary. But the false philosophy of incredulity and error, which, instead of ascending from the knowledge of creatures to the knowledge of God, while the philosophy of faith descends from God to us through revelation, wanders and errs in the labyrinth of empty fallacies, and denies and rejects the reasonable obedience due to a God who speaks, to Christ, the Wisdom of God incarnate, a light in the darkness of fallen humanity. Poor is that philosophy, which, amidst the immense light of the Gospel, deepens itself, arrogantly babbling, in the pagan ignorance and darkness of the future world!

Oh, the greatness of faith! You clearly see how it teaches the nobility of the origin of man, marked on his forehead with the image and likeness of the divine, resplendent with admirable gifts: already king of creation, cast down from his throne through proud transgression; who, even after his fall, rises up, with the flashes of his mind and with his industrious hand and with the freedom of his will, a giant facing creation, surpasses it on the wings of his thought, and, supported by reason strengthened by faith, strives to know, to adore, and to invoke in his fall the God who created him. You have this man before you, near the altars, around your scrolls. Teach him how the knowledge of a God, in whose name of Father, Son, and Holy Spirit he was cleansed from original sin and made heir of heaven, must descend from the mind to the heart, from the intellect to the will, to awaken and inflame love, for it is primarily through love that one adheres to God, repairs past distance, and revives faith, without whose foundation all collapses in custom, in the family, in the fellowship of one's neighbor.

Remind him also that he is dust, and to dust he shall return; but from this remembrance, which humbles him in himself and shows him the transience of life and the fleeting nature of this world, let him leap up to rise higher towards God who awaits him at the end of his day to judge his works, and who will raise him up at the end of the ages. This is the only, whatever the ancient and new seers of Samoa or the Ganges may dream of, transmigration of the human soul, from this valley of exile to the tribunal of Christ: "And as it is appointed unto men once to die, and after this the judgment." Therefore, as Saint Augustine says, "nothing is other than the time of this life but a running towards death." *Nihil est aliud tempus vitae huius quam cursus ad mortem.* God created man endowed with immortality; the wages of sin is death; but the first man was more...

References:

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17 Rom., XII, 1
18 Cfr. 1 Peter, II, 9
19 Gen., III, 19
20 Hebr., IX, 27
21 De civitate Dei, XIII, 10
22 Rom., VI, 23

[*Latin ed. p. 133*]

Acts of the Popes, 133. XII. "Behold the denial of Satan, who, mindful of the threat of God, and with his sin, dragged his entire progeny into the abyss of ignorance and malice, of weakness and concupiscence, and into the dust of the tomb. Behold humanity, banished from the place of delights, wandering upon the face of the earth, bending in its sweat to ask for bread from the soil, which offers it thorns and thistles, an enemy to itself in the struggle for this hard-earned bread, irrigating the fields with the blood of its children, soaked with its sweat. Behold the fallen man. Behold that first and only sin, committed in the place and possession of so much happiness, a sin so great that, in a single man, the entire human race was condemned and punished. Who will raise up this unfortunate one, fallen from the dawn of his journey along the ways of the world? Who will wash away his guilt? Who will heal his wounds? Which person can say to an offended God, on his behalf: Forgive? Only one is able to atone for and wash away his guilt, namely, the unique Mediator between God and men, the Man Christ Jesus, the Word of God made flesh and dwelling among us. He will be born of a Virgin; He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of David His father: and He will reign over the house of Jacob forever, and His kingdom will have no end. He will be the promised Teacher of justice; He will drive the enemy of man from the world; He will bear upon Himself the infirmities and iniquities of the sons of Adam; He will be Priest and Victim to appease divine justice and reconcile heaven and earth. Generated by the Father in the today of eternity, and conceived by the Holy Spirit on the day of His flesh, He will be born adored by angels, by shepherds of the flocks, and by peoples; and in that same Spirit those who believe in Christ will be regenerated, He Himself being generated without needing regeneration. Baptism, which He will desire to receive from John, will find nothing in Him to wash and cleanse, just as death will find nothing in Him to punish. In His baptism and His death, not miserable necessity, but the merciful will of the new Adam will triumph, who alone takes away the sin of the world, just as the one, the ancient Adam, brought sin into the human race; and He, by taking away that one, will also take away all the other sins that He will find added to it. 23. (Tim., I, 5). 24. (1 John, 1, 14). 25. (Luke, 1). 26. Cf. Augustine,

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Enchiridion, chapters 47-50; Migne, PL, volume XL, columns 255-236.

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis – Official Commentary. During the time of Lent, a collection of mysteries shines forth, illuminating and clarifying each other, without human reason presuming to penetrate their depths; for the depth is the abyss of the incomprehensible counsel of the Divine Trinity in the history of the fall and redemption of the human race. This is the second great purpose of your Lenten preaching: the men of today, for the most part, blinded by the bright splendor of material progress in almost every field, have become blind and closed to the light of supernatural truths, so that not only do they themselves no longer believe in these truths, but they do not even understand how faith can still be a reality and a value for others. Lead these souls to the knowledge and love of Christ, the light of the world, shining in the darkness of humanity and in the generations that pass and come upon the earth. Too little is known of this King of souls, who has drawn us out of the power of darkness into the light, and in whom we have redemption through his blood, the forgiveness of sins. He is the mystery from which shines the Unity and Trinity of God; the image of the invisible God and the God hidden in human flesh; in him are all the treasures of knowledge and wisdom, of grace and glory; and he is the head of the body of the Church. Is he not the mystery of our altars: the God present and hidden among us until the consummation of the ages?

The Redeemer is too little known and loved. Who can love what they do not know? There are souls who know and love him, souls of children, of young men and young women, of virgins and mothers, of men and heroes, both manifest and hidden. There are souls who know him, but fear to approach him and to hear his voice. There are souls who know him and offend him. There are souls who, through the sadness of the times and of teachers, ignore him or strip him of his divinity and his ineffable goodness, who retreat into paganism, and cry out with the Procurator Festus to Paul preaching Christ: "You are mad, Paule." For the Gentiles, for the foolish who think themselves wise, Christ crucified is folly, a scandal to the Jews. But the folly of God is wiser than men; and the weakness of God is stronger than men. Will you hesitate to preach this folly and weakness of God, who willed to save believers through the folly of preaching? Is not Christ the power and wisdom of God? Oh, if the world knew him more! If it drew closer to his virtue and wisdom!

[*Latin ed. p. 135*]

Acta Pii PP. XII, 135. "O divina Pienza, quae crucem tuam, erectam in Calvaria, in cathedram et lucem transformavit, ut populos illuminet et universum ad se trahat! Jam multas regiones terrae illuminasti; jam mundum vicisti, et multa idola prostravisti ad pedes crucis tuae; sed in corde hominis,

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a iuventute sua ad malum inclinato, adhuc insurrecti sunt dii concupiscentiae et superbiae, qui pacem ab Christo data et dispositam discipulis suis contemnunt. Quando erit ille dies, in quo totus mundus sit Christi, et de omnibus ovis eius, errantibus et vagantibus, unus pastor et unum praesidium fiet?"

"Praedicate, carissimi filii; loquimini de Filio Dei, qui factus est homo et qui se sacrificavit in Calvario pro salute hominis; loquimini homini de sua nobili origine et de sua caduca, ab qua, ut erigeretur, Filius Dei descendit de caelo; loquimini de Deo, vivente in tribus personis distinctis in unitate naturae suae aeternae, Deo sapienti, omnipotenti; Deo creatore, restauratore, sanctificato, et remunerante eos qui eum timent et amant, praemium superans omne desiderium, in gaudio similis ei esse et eum contemplari manifestum, extra caliginem fidei, in fulgoribus aeternae gloriae et magnificentiae eius. Hae sunt veritates fundamentales professionis fidei nostrae; veritates quae nobis revelant destinatum vitae nostrae hujus; veritates, sine quorum luce homo similis est illis sapientibus, qui non ambulabant per viam, sed ambulabant et non sciunt ubi."

"-X- "Sed vos, carissimi filii, heraldes non scientiae vanae, sed verbi vitae aeternae, vos, qui in hoc centro fidei catholicae et in cathedra veritatis participatis sollicitudinis patrae Nostrae pro bono populi Urbis et pro sacra eius educatione; vos sentite profunde dignitatem docendi fidelibus – lingua simplici, clara, ad intellectum populi apta – religionem divinam, continuatores et fautores esse operis, custodiae et zelum Supriorum Pastorum Ecclesiae in hoc grege, qui sibi proprie pertinet. Resonetur verbum vestrum a cathedra, quasi echo vocis Dei de caelo, de Sinai, de monte Galileae, de Calvaria. Discant qui vos audiunt, quod non sufficit nec prodest illa cognitio Dei, quae non rejicit nec ipsi multi inter malvatos, ut non apparentur caeciores hominum, et ut fingantur divinitas, cui cadere in manus non sit res horrenda; sed necessaria est illa cognitio et illa..."

"Heb., X, 31."

[*Latin ed. p. 136*]

The official doctrine, which bows before the altars and the priests, to become adoration and supplication, repentance and forgiveness, fear and love, desire and hope for eternal and blessed life in the vision of the blessed Trinity. To so exalted a goal, God has raised up man from his fall, that the hope of the reward may be comfort in the daily struggle against the passions, which are a miserable inheritance of the unhappy and groaning children of Eve. Do we not know that life on earth is a warfare? That through sin, the human spirit falls from the height of its origin and nature, and is lowered, defiled, and degraded among the unreasonable living? May the fallen one open his eyes to your admonitions and behold the abyss of his ruin and danger, may he learn the way of his escape, and, like the prodigal son, may he return to the Father who awaits him and will rejoice at his

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embrace. Be also loving fathers; let your gaze breathe compassion and invitation; let your lips utter the words that instruct the lost, that console the repentant, that show the young the path of good and virtue, that support in the trials and struggles of Christian life the veterans of toil, of labor, of patience, of unwavering constancy, amidst the alternating vicissitudes of joy and sorrow. The moments of pain and anguish never tarry in this great valley of human society, in which flow the rivers of passions, hatreds, and loves, of resentments and vendettas, of pride and humiliation. One wave follows another; and each one, in their time, must drink from the torrent of tears. Oh, Christian, you miserable one, through your words, beloved children, lift up your face from the edge of sorrow to the divine Consoler of the afflicted. Jesus Christ, and at the fountain of His meek and humble Heart, let yourselves be refreshed with that blood which whitens the robes of the martyrs, and with that water which leads to eternal life! In Him, heaven and earth are united, the cradle of Bethlehem and the cross of Golgotha; and by what bond? By the bond of love: "For God so loved the world, that his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." May the faithful be instructed in charity, and in all the riches of the fullness of understanding, in the knowledge of the mystery of God the Father and of Christ Jesus. Make known the mystery of God the Father and of Christ Jesus; from knowledge will be born love, from love sorrow, from sorrow drawing near to God and uniting with Him in the sacred communion of the altar. "May the faithful be united in charity," in that Christian charity, which seems too often banished from the earth, but which, even amidst the most tragic conflicts, nothing can destroy.

[*Latin ed. p. 137*]

Acta Pii PP. 137 XII loses its binding force, and only it can bring to men that prosperity and those blessings which mutual hatred destroys. Do not be surprised, beloved sons, if Our voice desires to instill in your hearts that flame of faith, of charity, and of zeal which pastoral duty and paternal solicitude place in Our heart for the beloved people of romano. In the articles of the Apostles' Creed, We hear the voice of Peter and the Apostles, the first heralds of Christ, and We see shining the dawn and the sun of the first Pentecost, which was the dawn of the conversion of the world, just as the regeneration of every soul stained by the sin of the first man is founded on faith in God, one and three, and in Christ, Redeemer of the human race. To strengthen your zeal and your voice in the preaching of these sublime mysteries, We impart to you, with the fullness of Our paternal affection, the Apostolic Blessing.

Most Gracious, amidst the thoughts and anxieties of the present time, it is dear to Our heart that you, beloved sons, come to Us, to whom is entrusted the care of souls in the ever more numerous parishes of the City, and you, sacred orators of the Lenten season, prepared and ready to be-

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come, with your words, masters and ministers of reconciliation of men with God. Your presence revives in Us the affection with which being and feeling ourselves, by divine counsel, Bishop of romano, binds Us in a special way to the beloved people of romano, a chosen part of the flock of Christ and the center of Our immense duty as universal Pastor of the Church. You feed the great people of the eternal City for Us; for Us, you speak to them; obedient and faithful to Our most beloved Cardinal Vicar, you are the fathers and guides on the path of spiritual health, with that wisdom of which the supreme beacon is the apostolic doctrine. In the Creed of the Apostles shines the most brilliant light of the science of faith and the resurrection of the spirit; a Creed of which you are about to explain the second part, full of those truths that concern the ultimate and supreme destinies of man. You will speak to the people about these destinies during the holy Lent. Therefore, do not be displeased if We ourselves speak of them before you today. However, more than Our own, We would want the voice of St. Augustine to resound in your ears, who, reasoning about the universal way to liberate the soul, opened by divine mercy to all peoples...

[*Latin ed. p. 138*]

138 Acta Apostolicae Sedis - Commentarium Officiale: He proclaims Christ as the way, the truth, and the life, the Prophet who came in the flesh, and at the same time, He recalls the wondrous things that happened in Him and that were accomplished in His name, as well as those things foretold and promised, of which, He says, the many that we see fulfilled give us, with right and pious reason, cause to hope that those that are to come will also be fulfilled. Last year, the great mysteries contained in the first six articles of the Apostles' Creed were preached and explained to the people; but no less great are those of the remaining six articles, which are essential for the salvation of man.

1 -X- * •» 2 Behold Christ, who sits as our Advocate at the right hand of the Father. He is no longer visibly in His human form among us; but He deigns to be with us invisibly under the species of bread and wine in the Sacrament of His love until the consummation of the ages. He is the great mystery of a God present and hidden, of that God who will one day come to judge the living and the dead: *inde venturus est iudicare vivos et mortuos*. When we bow our heads in meditation on the inexorable flow of time and contemplate the ruins of cities and peoples that the hurricane of the present war is accumulating on the face of the earth, and we compare the flight of time to the inflexible immutability of the word of Christ, which will not pass away with the heavens and the earth; when, in the midst of the fullness of time, we contemplate Christ, who before the tribunal of Caiaphas declared Himself to be the Son of God, who will one day come on the clouds of heaven; then our faith, while the heart trembles, transcends the ages, sees the incessant succession of wars and peace in the world come

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to an end, sees the great volume of the history of the human race close, sees the heavens and the earth pass away, and among the torn clouds appears the sign of the Son of Man, who descends from the right hand of the Father for the universal judgment of the elect and the reprobate. Now is the acceptable time of grace, the time of the journey of our life here, of our blessed or unhappy pilgrimage to the tribunal of the eternal Judge, where our glory or our shame, our joy or our eternal despair will be revealed before the universe. What a day that will be: *dies irae, dies illa!*

3 4 5 1 De civitate Dei, 1. X , 2 I John., I I , 1. 3 Matthew, XXIV , 3 5 . 4 Matthew, XXVI , 5 Matthew, XXIV , 3 0 . 64. c. XXXII.

[*Latin ed. p. 139*]

189 The Acts of Pope Pius XII. Before that great day, every soul of the sons and daughters of Adam will already have appeared and been judged individually before the tribunal of Christ, in the transition from this fleeting life to a world that belongs only to God and His justice, a world eternally immutable, just as the divine judgment is supremely infallible concerning the works, words, and thoughts of men. Is such a particular or private judgment sufficient for the supreme justice of Christ, constituted by the Father, even as a man, the judge of all humanity? Is He not also the renewer of the human family and society, of the subjection of the flesh to the spirit and of the mind to divine counsel in the distribution of goods and evils among men here below? Man is also part of the family and society, and upon his death, he often leaves behind surviving children, disciples, and imitators of his good or evil actions, who, over time, increase his reward or his punishment. He has a body that was a companion and instrument of good and evil done to himself and to others, and clothed in which, he will only reappear at the universal judgment before the face of heaven and earth among men, to rejoice or to blush; to rejoice or to blush even for that reputation, which often the human judgment transforms and overwhelms among mortals, "treading down the good and exalting the wicked," defaming the pious and glorifying the wicked. Therefore, it is just that at the tribunal of Christ, King and Lord of lords, fathers and sons, masters and disciples, princes and subjects, martyrs and saints with their glorious bodies, and persecutors with their cruel hands, appear at the same time and in the same place; the wolves who were once praised as lambs, and the lambs who were once slandered as wolves, so that finally, before the eyes of all, good may triumph and be rewarded, and evil may be humbled and punished. 6 7 8 Preach, O sacred orators, these most exalted truths. In our days, the Christian concept of death, from which all eternity depends, threatens to become increasingly obscured. Revive it in the consciousness of the faithful and explain to them that the seriousness of death does not consist so much in its external circumstances, but rather in the truth that every man is responsible for his eternal destiny, and that this is fixed at the

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moment of his departure from the world. Defend the infinite wisdom and justice of God, who, in the fortunate or adverse events of this earth, often does not distinguish between the good and the wicked, but makes His sun shine upon both. His final judgments are not given in this life, but in the world beyond. Therefore, give praise to Him, who in His divine governance reserves not only rewards for the good, 9 6 Cf. S. Th. I-II, q. 59, a. 5; and II-II, q. 7, ad 7. 7 Inferno, XIX, 105. 8 Apoc., XIX, 16. 9 Matthew, V, 45.

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis - Official Commentary, but still the torments of the unfortunate; and silence that lament, which sometimes draws even from the lips of the righteous a vision of the wicked, powerful through riches, proud through honors, fortunate through successes. Therefore, the Psalmist said: "For a little while my feet did almost slip, and my steps did almost fail, because I envied the foolish, when I saw the prosperity of the wicked... Behold, these are the wicked; they are fortunate in this world, and they accumulate riches. And I said: Therefore, have I kept my heart pure, and washed my hands in innocence? For I am afflicted all the day, and every morning is my punishment." In this lament of the saints is the cry of the afflicted human nature, not the voice of that spirit by which they were animated, and by which they adored the mystery of the government of God in the prosperous and adverse events of the world. It is a lament that the Church hears from the mouths of many of her faithful, but which she, confident in the designs of that Provident "Emperor who reigns up there," lays at the feet of His throne, so that the scales of mercy and consolation may outweigh those of justice and sorrow. Do not doubt: in that final day, the darkness will be illuminated by the splendors of the Cross, the banner of the Church militant and triumphant, which will enlighten the minds and comfort the hearts of her faithful children.

10 Towards that great day of God, all of humanity of past, present, and future ages is journeying; towards that day advances the Church, teacher of faith and morals to all nations, and baptizing in the name of the Father, and of the Son, and of the Holy Spirit; and we, as we believe in the Father, Creator of heaven and earth, and in the Son, Redeemer of humanity, so also we believe in the Holy Spirit: I believe in the Holy Spirit. He is the Spirit, proceeding from the Father and the Son as their consubstantial love, promised and sent by Christ upon the Apostles on the day of Pentecost, as a virtue from above that invested them, as a Paraclete and Comforter who remained with them eternally, the Spirit of truth, the Spirit not visible, unknown to the world, who taught and reminded them of all that Jesus had said to them. Show to the Christian people the infinite and divine power of this Creator Spirit, a gift of God Most High, giver of every spiritual charisma, most benign Comforter, light of hearts, who in our souls purifies what is sordid, irrigates what is dry, and heals what is wounded. From Him,

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love.

11 12 10 ″

12 Ps. 71(72), 2-3 and 12-14. Cf. Catech. Conc. Trid., p. I, a. 7, n. 4. Cf. JOHN, XVI, 7. JOHN, XIV, 16-17, 26.

[*Latin ed. p. 141*]

141 The acts of Pope Pius XII eternally testify to the fire of that charity which Christ willed to be kindled here on earth, that charity which makes the Church one, holy, and Catholic; that charity which sustains the soul and makes it invincible amidst the assaults of the synagogue of Satan; that charity which unites us in the communion of saints; that charity which renews friendship with God and remits sin. Are not these the great wonders of the grace of the Holy Spirit? Is He not, through His gifts, the sanctifier of the Church and of the Christian people? Is He not the vivifier of the dead in grace and the liberator of slaves from sin?

O holy Catholic Church, through the grace of the Holy Spirit, we believe that you are, that you live, that you ″suffer, fight, and pray, and spread your tents from one side to the other.″ We believe in the holy Catholic Church. Show us, O beloved children, this Church, Mother of souls, visible on the mountain, a beacon to the nations; visible in her life, in her history, in her struggles and triumphs, in her worship, in her sacraments, in her ministers, in her hierarchy; visible in this Rome, where the Vicar of Christ is the center of her unity and the source of authority, as He to whom all other pastors must be united, and from whom they immediately receive their jurisdiction and their mission; to whom it belongs to confirm them in the faith, as the first and universal Pastor, and Pastor of Pastors, to prevent and correct abuses, to inviolably guard the deposit of the doctrine of Christ and the sanctity of morals, and authentically to condemn error. He alone, the successor of Peter, the foundation stone of the Church, can, just as Peter did among the Apostles at the first Council of Jerusalem, – Peter, whose dignity does not fail even in an unworthy heir, – rise up and, conscious of the dignity received from Christ, speak and say: ″And when there had been much disputing, Peter, rising up, said to them: Men, brethren, you know that in former days God made choice among us, that by my mouth the Gentiles should hear the word of the gospel and believe.″ *Acts 15:7*.

No; the Church, if she is in this world and composed of men, like the good and bad fish in the net, is not a kingdom of this world.

[*Latin ed. p. 142*]

142 Acta Apostolicae Sedis – The official commentary indicates that its purpose, and that which it can and must be, is a constant work and a fruitful sacrifice in service to truth and love, to justice and peace among men, peoples, and nations; and the name ″Catholic″ cannot, without discomfort and error, be used to signify or promote other affections and thoughts among

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the children of the same faith and of the same Mother, the Church, whose Catholic character, as well as the Gospel, no Christian, as a faithful son, should be ashamed of. Let this holy Mother be loved and venerated, who regenerates her children with grace, who strengthens them in the struggles of the spirit with the bread of the strong, who accompanies them with her ministers in all the joyful and sorrowful steps of life, who makes them partakers of all her treasures and favors in the communion of saints, with her prayers, with her sacred mysteries, with all those goods that flow from the source of charity, bound by peace, like a river, even to sinners, and who exalts the benign and generous motherhood of the Bride of Christ. Awaken and revive in the faithful, especially in the young, that spiritual strength, so necessary today, but which is so often lacking in them: the sense of Catholic honor. It is the pride and admiration of the son for the Mother. It is "sentire cum Ecclesia" [to feel with the Church]. It is the consciousness that for the faithful, religion, Christ, and the Church are all one. It is the consciousness that the Church is a perfect society, with the sovereign right to all that it needs to fulfill its divine mission. It is the consciousness that the Church is Christ, who continues to live here on earth, and that love for Christ is equivalent to love for the Church, and vice versa. "Credo Sanctorum communionem" [I believe in the communion of saints]. Belonging to the Church of Christ, which is one, holy, and Catholic, in which all the faithful have the same right of citizenship; the one faith that makes them all one in the most intimate and elevated sense; the one sacred table that unites them all through mountains and seas in Christ; the Holy Spirit, of whom all are the temple through the power of sanctifying grace; the one visible head of the Catholic Church, who embraces all in the same love; all of this, by its very nature and by the experience of the centuries, constitutes the most powerful means of healing the wounds of war, of reconciling and pacifying peoples. To this end, O sacred pastors and orators, let your exhortatory words be an invitation and an encouragement, where the communion of saints is sublimated in the paschal and divine banquet of the Body of Christ, a remembrance of His Passion, a wealth of graces, a pledge of eternal life. It is here that the young man and the young woman, the entire Christian family, should appear, for here they are given the living bread that has come down from heaven, which, nourishing the souls, strengthens the weak, supports those in danger, guides the doubtful, and comforts those exhausted by labors and struggles.

[*Latin ed. p. 143*]

The acts of Pope Pius XII, page 143, comfort, console, and elevate them above themselves and the world that harasses and combats them. How much Christ rejoices, and how much the Church trusts, in the greater spiritual progress of the Christian people, to see the ranks of its faithful of every age and condition gathering with piety and fervent devotion around the

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Eucharistic table! How the sacred temples rejoice, and how the angels, venerable guardians of the divine tabernacle, delight in it! Experience teaches that today, in the arduous struggle between good and evil, between God and Satan, we cannot rely too much on those who approach Holy Communion only once a year. We need strong and steadfast ranks of men and young people who, remaining closely united to Christ, at least every month receive the bread of life and encourage others to follow their example. This, we believe, is one of the most urgent and important duties of the parish ministry. But just as, without charity, which is diffused in our hearts by the Holy Spirit, one does not fully participate in the communion of the saints, so without the purity of conscience, no one approaches the heavenly table of the Body of Christ worthily, before which man must examine himself. Here is the great mystery of the remission of sins: *I believe the remission of sins.* It is the mystery of the justice and love of God, of a God made man, who, dying crucified on Calvary for the salvation of the world, offers to the divine Father in His own blood the price for the forgiveness of human sins, and, risen, before His ascension, leaves to the Church the keys of heaven to remit or retain sins. In such a mystery, point out to those who hear you the infinite goodness of God, who, in the secret colloquy of the priest and the penitent, deigns to raise the inviolable tribunal of His reconciliation with man and His forgiveness, whatever the fault that burdens a contrite conscience. Highest and most venerable is the power ever granted to the priest, as instrument and minister of God, to transform sinners into the just and to open to them the gates of heaven; and again, the Holy Church, in leading stray souls back to good and making them heirs of a blessed and worthy life of divine vision, makes itself and manifests itself as Mother of the saints, while teaching that reconciliation with God and friendship with Him consist in the essence of salvation. And you, guardians, fathers, and doctors of souls, chosen and appointed by Christ to give knowledge of salvation to His people for the remission of their sins, be to the Christian people masters of this knowledge of salvation.

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis - Commentarium Officiale. If one should study all the sciences and disciplines, all the arts and trades, if one should explore the heavens, the seas, the earth, and the depths of nature and its kingdoms; but let the man, endowed with an immortal spirit, learn to explore the depths of his own heart, to feel the first impulse that drives him towards God, to distinguish between eternal and temporal, fleeting goods, between virtue and vice, between merits and demerits before the tribunal of God, to weigh the offense, and that remorse and repentance which effaces it. The faithful yearn to have good confessors, of mature and solid doctrine, who clearly indicate to them the limits of what is licit and illicit, and, without imposing unnecessary burdens, come to their

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aid when justice requires it and charity advises it; prudent confessors, to whom their penitents can confide everything without the danger of spiritual wounds; confessors full of the spirit of God, who know how to lead them to the perfection suited to their state. Show yourselves, beloved children, worthy of so high a ministry!

But what is the science of salvation if not the knowledge of oneself, of the supreme end of life here below, of rising from the death of sin to the life of grace and of good works, so that, as the Apostle St. Paul exhorts us, "just as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life." What other is the intent and aim of your Lenten preaching, but to prepare the Christian people for the joys of the resurrection of Christ? Here is the spiritual resurrection of souls foreshadowed in the bodily resurrection of the Redeemer, crucified for the remission of sins, and made alive as the firstborn of the dead and the first-fruits of those who have fallen asleep. For His sake, we also believe in the resurrection of the flesh: "I believe in the resurrection of the flesh." Having conquered death, which the first Adam inflicted upon all his children, those descended from him by generation, Christ, the new Adam, more powerful than the first, will restore life to all of humankind on the last day. All, yes, all will rise, the elect and the reprobate. From the caverns of the earth, from the abysses of the seas and oceans, from the countless tombs of cemeteries and battlefields, death will raise its head from millions and millions of recesses, and, astonished as nature itself, will say: "Where is my sting? Where is the venom of my fangs?" But it will already have been precipitated into eternity by the resurrection.

[*Latin ed. p. 145*]

Acta Pii PP. XII 145 The modern mind is often drawn to primitive Christianity. Now, is there perhaps any idea that dominates the minds of Christians of the early centuries more than the Resurrection? It is therefore important that you impress deeply upon the consciences of your listeners: a certainty that confers superhuman strength, when it comes to remaining faithful, even with great sacrifices, to Christ and to His Church. God, who, as He created the soul of the first man and clothed it in a body of clay, so too has been shaping, throughout the course of time and the passing of centuries, within the womb of woman, the members of every son and every daughter of Adam, will know how to reshape them and present each one in his own person before the tribunal of His divine Son, who will judge all according to their works: "Et qui bona egerunt, in resurrectionem vitae; qui vero mala egerunt, in resurrectionem iudicii." Each one will receive back his body and with his own eyes will behold Christ. And it is right that the body, a companion in good and in evil during the transient life of this world, should also be a companion of the soul in the happy or unhappy life of eternity. For why should the soul be punished alone? Was not the

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flesh, not only a partner in evil, but also the counselor, the instigator, the tempter with its flattery, with its treacherous promises, with its violent suggestions? And were not the efforts and merits common to both soul and flesh? The hunger and the cold, the sweats and the fatigue, the floggings and the beatings, the fasts and the vigils, the prostrations in prayer and the nocturnal chants, the chains and the torments, the solitude and the harsh treatments – were these not all part of the flesh? Does not the soul of the just become glorious through the pains of the body, blessed by its torments and tears, and does it not conquer heaven through the labors of the flesh? Let the body, therefore, be a companion of the soul's blessedness, let it be impassive, let it be radiant, let it be agile, and, in its submission to the blessed soul, let it participate in the virtue of the spirit. We live in an age of "physical culture," and the Church is accused of giving it too little importance. This assertion is unfounded! The Church has never condemned what is natural, healthy, and useful in physical exercise; indeed, she herself puts it into practice (where she is not prevented) with the greatest success in the education and organizations of youth; and if she affirms and practices the principle that the things of the body must be subordinate to those of the spirit, she is merely erecting a barrier against the depraved waves of a pagan worship of the flesh, without soul and without conscience. But precisely from this conception it follows that, where the care of the body for others ends, instead begins, in the true sense of the word...

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis - Commentarium Officiale, a word for the Christian. He knows that the body of one who lives in a state of grace is a temple of the Holy Spirit, which is destined for the resurrection, for an eternal and glorious life. This is the most noble quality, the highest esteem of the body, infinitely richer and more elevated than all those things which derive from a purely earthly and materialistic view of the body itself.

Therefore, let us bow our heads, beloved children, before the faith; and let each of us say to himself: "I believe in eternal life; that blessed life which has no end." Today, this "garden which makes us so fierce" is not yet deserted and uninhabited. Today, man is still journeying towards eternity; today is the time of acceptance and mercy, of grace and remission of sins, of hope and salvation. We are still pilgrims towards the homeland of Heaven, towards eternal life, which the Creed points out as the end of our journey in this mortal life, a goal to which we must always keep our gaze fixed, directing every step and all our faith, our hope, and our love.

That immortal life will also be eternal, which is the second death of the wicked; misery, pain, and torment without end. Eternal life, for which we were created and elevated by divine goodness, is everlasting joy, perpetual happiness, an ineffable communion with the angels and the saints, in the unveiled vision of God, one and three. This is the eternal life which the

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Incarnate Word gives to those who believe in Him: "This is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent." Preach this eternal life, this unending happiness; exalt its greatness and its wonders; stir up the high aspirations in the hearts of men, because in the depths of every heart, God has placed an unquenchable longing for happiness, a longing which the philosophers and wise men of the world have felt and scrutinized, but of which only faith has pointed out the goal and fulfillment, and the Apostolic Creed, a summary of the faith, has marked and sealed the name.

In eternal life, in that holy city of God, God will be our God, and we will be His people. He will be where we are satisfied; He will be all that men honestly desire, and life, and health, and food, and riches, and glory, and honor, and peace, and every good thing. He will be the end of our desires, an end that is without end.

[*Latin ed. p. 147*]

147. He will be seen without annoyance, loved without weariness, and praised without fatigue. This ministry, this sentiment, this action will truly be common to all, just as life itself.

28. These elevated truths of the apostolic faith, which instruct us regarding the destiny of our mortal life for a better life, and which you, beloved pastors and sacred orators, will particularly explain to the Christian people in order to prepare them for the renewal of the spirit and the Paschal joy, let us also meditate upon them; so that the fire which Christ came to bring upon the earth, and which He desires nothing more than to see ignited, the fire of pastoral and apostolic zeal, may burst forth from the abundance of hearts inflamed in meditation. You will preach in Rome, our particular diocese; in these basilicas, churches, and temples, from whose altars and whose walls the sacred images, representations, and scenes will silently bear witness to your words, vivified by the sublimity of art with piety and devotion. Give to the souls, hungry for spiritual nourishment, that which they thirst for, that water which leads to eternal life, and which is not drawn from the sources of profane science and wisdom, however great it may be; souls who come to you from the lecture halls, the universities, the classrooms of the investigation of nature and thought, from the laboratories, the schools, the offices, the workshops, the houses, and the shops, in order to ascend to the realms of faith, to satisfy that impulse of the soul which calls them back to the religious and Christian foundations of adolescence and youth, never erased by the struggles and vicissitudes of life, and always rising again in the hours of silence, in the passions, and in the cry of the conscience of good and evil. Illuminate them, comfort them. Point out to them the science of salvation and the way that leads to forgiveness and the kiss of Christ, to the communion of divine friendship and the resurrection in the joy of a risen God. Be fathers, wise and ardent

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teachers, and physicians, who have God alone in their hearts, and their hearts in God alone; and God will grant to your word, a messenger of truth descended from heaven to elevate us, that penetrating and victorious efficacy, which is the sole boast and glory of faith in Christ, who will come to judge the living and the dead, and to give to those who serve and love Him eternal life.

28 col. S. AUGUSTINUS, 801-802. De Civitate Dei, Lib. XXII, cap. XXX, n. 1; MIGNE, PL, vol. XLI.

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Official Commentary ACTA SS, CONGREGATIONES SUPREME SACRAE CONGREGATIO S. OFFicii.

The Supreme Sacred Congregation of the Holy Office, having maturely considered the inconveniences which arise to the detriment of true religion and piety from consultations concerning the circumstances and events of persons, conducted by clerics through the use of Radiaesthesia, and having before its eyes what is established in canons 138 and 139 § 1 of the Code of Canon Law, concerning the things from which clerics and religious are to be protected, lest they diminish their office and dignity, or that their authority may be harmed, decrees the following, although it does not wish to address scientific questions concerning Radiaesthesia in this Decree:

To the Most Reverend Ordinarys and Superiors of Religious Orders, it is commanded that they strictly prohibit their clerics and religious from ever proceeding with those investigations of Radiaesthesia, which pertain to the aforementioned consultations.

The same Ordinarys or Superiors of Religious Orders shall, if they deem it necessary or opportune, add the threat of penal sanctions to this prohibition.

And if any cleric or religious, having transgressed this prohibition, should repeat the offense, or should cause grave inconveniences or scandal, the Ordinary or Superiors shall report this to this Supreme Tribunal.

Given at Rome, from the Offices of the Holy Office, on the 26th of March, 1942.

Ioannes Pepe, Notary of the Supreme Sacred Congregation of the Holy Office.

II. NOTIFICATION OF SUBMISSION.

Reverend Father Dominicus Maria Chenu and Reverend Father Ludovicus Charlier have commendably submitted to the Decree of the Holy Office of the 4th of February, 1942, by which the books: «Une école de théologie, Le Saulchoir» (a book written by Father M. D. Chenu); and «Essai sur le problème théologique» (a book written by Father L. Charlier) were con-

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demned and placed in the Index of Prohibited Books.

Given at Rome, from the Offices of the Holy Office, on the 26th of March, 1942.

[*Latin ed. p. 149*]

The Most Holy Sacred Congregation of the Holy Office, 149, III, DECREE CONCERNING PRIOR CENSURE OF RELIGIOUS BOOKS. To this Most Holy Sacred Congregation of the Holy Office, small religious books and prayer pamphlets are frequently presented, which, although free from errors, nevertheless contain certain things that are not entirely in harmony with genuine Christian piety, and which introduce unusual forms of worship or devotion that are not in conformity with the Decree of the Holy Office, dated May 26, 1937, "Concerning the introduction of new forms of worship or devotion." Therefore, that these things may be avoided, Ordinaries should appoint learned and prudent men to conduct the prior censorship of religious books and pamphlets, who, in performing their duties, will consult not only the purity of doctrine, but also the gravity of sacred worship; and these same Ordinaries should not grant permission to publish such writings unless the utmost caution has been exercised. Given in Rome, from the Offices of the Holy Office, on April 17, 1942. Ioannes Pepe, Superintendent, Notary of the Most Holy Congregation of the Holy Office.

SACRED CONSISTORIAL CONGREGATION, PROVISION FOR CHURCHES. His Most Holy Lord, Our Pope Pius XII, by divine Providence, has provided for the following churches, each with a new pastor, through successive decrees of the Sacred Consistorial Congregation: on March 12, 1918, he appointed the Reverend Daniel Llórente Y Federico, Canon of the Metropolitan Chapter of Valladolid, as the titular bishop of the church of Daphnusia, and appointed him as an Auxiliary to His Excellency Peter De Castro Y Alonso, Archbishop of Burgos. On March 15, he appointed His Excellency Joseph Ignatius López, formerly Bishop of Garzón, as the titular archbishop of the church of Pelusiota, and appointed him as a Coadjutor with the right of succession to His Excellency Peter Brioschi, Archbishop of Cartagena in Colombia. On March 26, he appointed the Reverend Johann Scheffler, Professor of Canon Law at the University of Kolosvaren, as the cathedral church of Satmar.

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis - Official Commentary, dated March 28th. — To the titular bishopric of the Church of Augustopol in Phrygia, the Reverend Father Anthony Aksamovic, formerly Bishop of Srijem. March 29th. — To the titular bishopric of the Church of Attaeata, the Reverend Edward Martínez Gonzalez, a Canon Lector of the Cathedral Chapter of Ávila, whom the Most Reverend Henry Pia y Deniel, Archbishop of Toledo,

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appointed as an Auxiliary Bishop. April 7th. — To the titular bishopric of the Church of Binda, the Reverend John D'Alton, an Urban Prelate, a Canon of the Metropolitan Chapter of Dublin, whom the Most Reverend Thomas Mulvany, Bishop of Meath, appointed as a Coadjutor Bishop with the right of succession. April 11th. — To the Cathedral Church of Amargon, newly established, the Reverend Florentius Vieira, a parish priest of the parish of "Penha" in the archdiocese of São Salvador in Brazil. April Uf. — To the Cathedral Churches, also principal and united, of Viterbo, together with the attached Abbey of Saint Martin at Monte Ciminum, and of Toscanella (Tuscania), the Most Reverend Adelchim Albanesi, formerly Bishop of Bagnoregio. April 2Jf. — To the Cathedral Church of Ferentina, the Reverend Thomas Leonetti, a delegated official of the diocese of Falscoduna. The SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, APPOINTMENT. By Decree dated November 31st, 1941, the Sacred Congregation for the Propagation of the Faith, at its discretion, appointed the Reverend Paul Tijou, of the Japanese clergy, as Apostolic Prefect of Zemshu or Choniu.

[*Latin ed. p. 151*]

Diarium Romanæ Curiæ. DIARIUM SACRÆ CONGREGA TIONIS. 151. CURIA DEI RITUS.

Tuesday, March 24, 1942, in the Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites was held, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed three miracles, which are asserted to have been performed through the intercession of the Venerable Servant of God Mary Teresa of Jesus (Alise-Sainte-Reine Le Clerc), foundress of the Regular Canonesses of Saint Augustine, of the Congregation of Our Lady.

Tuesday, April 14, 1942, in the Palace of Congregations at Saint Callistus, in the presence of His Eminence, the Reverend Lord Cardinal Gennaro Granito Pignatelli di Belmonte, Bishop of Ostia and Albano, Promoter of the cause of beatification and canonization of the Venerable Servant of God Catherine Volpicelli, foundress of the Sisters Servants of the Sacred Heart, the preparatory Sacred Congregation of Rites was held, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Venerable Servant of God.

Tuesday, April 21, 1942, in the Apostolic Palace at the Vatican, the ordinary Sacred Congregation of Rites was held, in which the Most Reverend and Reverend Lords Cardinals and the Reverend Prelates Officials discussed:

I. Concerning the non-cult of the Servants of God:

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a) Francesca Anna Cirer Carbonell, of the Virgin of Sorrows, professed nun of the Institute of the Sisters of Charity;

b) Maria of the Divine Heart, in the world Droste zu Vischering, of the Congregation of the Sisters of Our Lady of Charity of the Good Shepherd.

II. Concerning the validity of the processes:

a) of the Blessed Bartolomea Capitanio, virgin, foundress of the Institute of the Sisters of Charity;

b) of the Blessed Vincenza Gerosa, virgin, another foundress of the Institute of the Sisters of Charity;

c) of the Venerable Servant of God Mary Assunta Pallotta, professed nun of the Institute of the Franciscan Missionary Sisters of Mary;

d) of the Venerable Servant of God Mary Desolata Torres Acosta, foundress of the Institute of the Sisters Servants of Mary, ministers to the sick;

e) of the Venerable Servant of God Mary Teresa Haze, foundress of the Congregation of the Daughters of the Cross.

[*Latin ed. p. 152*]

152 Acta Apostolicae Sedis - Official Commentary

f) Concerning the Servant of God Galileo Nicolini, a novice of the Congregation of the Passionists;

g) Concerning the Servant of God Lewis Pavoni, a priest, founder of the Congregation of the Sons of Mary Immaculate;

h) Concerning the Servants of God Peter Olivaint, Leo Ducoudray, Alexis Clerc, John Caubert, and Anatolius de Bengy, professed priests of the Society of Jesus, who were killed, as it is asserted, out of hatred for the faith;

i) Concerning the Servant of God Mary Bertilla Boscardin, a nun of the Institute of the Maestre di S. Dorotea, Daughters of the Sacred Hearts;

j) Concerning the Servant of God Mary of Providence, in baptism Eugenia Smet, foundress of the Sisters Auxiliaries of the Souls in Purgatory.

On Tuesday, April 28, 1942, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites, preparatory in nature, was assembled, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God Vincenza Maria Lopez y Vicuña, foundress of the Institute of the Daughters of Mary Immaculate for young women engaged in domestic service.

NECROLOGY

September 22, 1941. Monsignor Nicola Cadi, Archbishop titular of Mocisso.

October 3. Monsignor Giorgio Weig, Bishop titular of Antandro.

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March 18, 1942. Monsignor Paul Augustine Lecœur, Bishop of Saint-Flour.

March 26. Monsignor Louis Stephen Misié, Bishop of Mostar and Duvno.

March 29. Monsignor Anthony Augustus de Castro Meireles, Bishop of Oporto.

April. Monsignor Eugenio Crepin, Bishop titular of Traile of Asia.

April 2. Monsignor Maturino Guillemé, Bishop titular of Matara of Proconsolare.

April. Monsignor John Baptist Girardi, Bishop of Pavia.

April 17. Monsignor John Baptist Gonon, Bishop of Moulins.

April 21.

[*Latin ed. p. 153*]

Year and Volume XXXII, June 1, 1942 (Series H, Volume IX) - No. 6

ACTA APOS TOLICAE SEDIS

OFFICIAL COMMENTARY

BY PAPAL ORDER, TO ALL PRIESTS CELEBRATING THE EUCHARISTIC SACRIFICE, THE PRIVILEGE OF A PLENARY INDULGENCE IS GRANTED.

PIUS PP. XII

It gives Us the greatest joy to learn that the jubilee celebration of Our episcopate has stirred the hearts of Our sons throughout the nations, inspiring them to offer fervent prayers, that through the same, in this grave situation in which We are, and for the common Father and the entire Church, heavenly gifts may be obtained from God. This is, indeed, most welcome to Us; for We consider nothing more necessary today than heavenly grace and divine assistance; and We observe that the minds and wills of the faithful are, as never before, united with Us in a most remarkable harmony and burning charity. We desire, therefore, to reciprocate this most profound expression of love in some way, by granting something from the inexhaustible treasures of the Church, which We believe will be most pleasing to all, and especially to priests.

Therefore, by the fullness of Our Apostolic authority, We grant to each priest, duly approved, a personal privilege, by virtue of which they may apply the plenary indulgence, through the celebration of the Eucharistic Sacrifice, for the satisfaction of one soul suffering the pains of Purgatory.

Let this be effective from the tenth day of this month until the tenth day of the month of May, of the year 1943.

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We command that this be observed and fulfilled, notwithstanding any contrary provisions.

Given at Rome, at Saint Peter's, on the tenth day of May, in the fourth year of Our pontificate.

PIUS PP. XII

Acta, Volume IX, No. 6. - 1-6-1942. 11

[*Latin ed. p. 154*]

154 Acta Apostolicae Sedis - Official Commentary. RADIO ADDRESS FROM THE MOST BLESSED FATHER, ON THE TENTH ANNIVERSARY OF THE BEGINNING OF HIS EPISCOPATE, GIVEN TO THE WHOLE WORLD ON THE THIRTEENTH DAY OF MAY IN THE YEAR 1942. Acknowledgement towards the Giver of all good. Surrounded by the faithful and devoted support of the people of the Eternal City, and in intimate paternal communion with the millions of Christian believers throughout the world, tomorrow, on the solemn feast of the Ascension of our Lord Jesus Christ into Heaven, we shall ascend to the papal altar of the patriarchal Basilica of the Vatican to offer to God, with profound humility and heartfelt devotion, the Eucharistic Sacrifice. Towards the Giver of all good. We are animated and drawn by an intense gratitude, as we are filled with a sweet, indescribable inner joy, which today awakens in us the memory of our episcopal consecration, received twenty-five years ago from the hands of a venerable and unforgettable predecessor; a cherished memory that, while causing an hymn of praise to God to spring forth from our soul, moves us to implore with fervent zeal the heavenly blessing upon the flock of the Lord, entrusted to our pastoral care, and upon the work and the suffering of the Church for the salvation of the world. / The trials of the present time. This day, which should shine with pure and serene joy for the Catholic world, occurs in a time of very grave anxieties and sufferings, of which the words of the Savior appear to be a vivid representation: "Nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and famines, and earthquakes in places." In such universal calamity, how could celebrations proper to days of joy and happiness be held, even in the religious sphere? The tragic violence of events, instead of joy, invites to penance and repentance, incites to examination and purification, and warns us to change our way of thinking, willing, and acting. Therefore, for us, beloved children, it is a source of emotion, of great pleasure, and of tranquility, to know that our jubilee is being celebrated throughout the Catholic world with prayers and with sacrifices for the good of the Holy Church, no less than with generous donations for the benefit of thousands and thousands of brothers and sisters, who, in their varied and painful poverty, knock hopefully at the doors of Christian charity, which suffers

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and endures with them. 1 1 MATTH. XXIV, 7.

[*Latin ed. p. 155*]

Acta Pii PP. XII 155 Amidst the turmoil and universal distress of the present time, the inscrutable divine order has ordained that today we bear the weight of pastoral solicitude, which twenty-five years ago was borne by the magnanimous heart of He who, through the imposition of hands at the altar of the Sistine Chapel, bestowed upon us the fullness of the priesthood: a sacred inheritance, but how grave and painful! The path, by which the loving Providence of God subsequently led us, again ended in the Sistine Chapel, where the dignity of the Supreme Pontificate was imposed upon our weak selves, a dignity for which we feel ourselves profoundly unworthy, and with this dignity, a burden so immense, made so heavy by the outbreak and expansion of this second world war, as to surpass that which existed in the first, in the days of Benedict XV.

Unwavering Trust. In all else, beloved sons, we would have passed in vain through the school of Leo XIII, so luminous for his wisdom; of Pius X, so distinguished for his piety; of Benedict XV, so rich in far-sighted counsel; of Pius XI, so full of holy courage and zeal, if, amidst the whirlwind of so much general torment, we were to allow that certainty, founded in faith, strengthened by hope, matured in love, to waver within us, namely, the certainty that the Lord is never so vigilant and close to his Church as in the hours when his children, pressed by anxieties and storms, might be moved to cry out: "O Master, do you not care that we perish? O Lord, save us; we are perishing."

2 Near the Tomb of the First Pope. And where does this tranquil security, which comforts and strengthens our soul, reside? At the tomb of Peter, the first Bishop of Rome. When, bending before that tomb, we reflect on the beginnings of the Church, we seem to see the first Pope, destined by Christ Himself to be the cornerstone of it, raise his glorious head and say to us: "The ancients therefore that are among you, I beseech who am myself also an ancient and a witness of the sufferings of Christ, as also a partaker of that glory which is to be revealed in time to come... feed the flock of God which is in you." Then we contemplate in spirit all our good children of the universe, arrayed around us, countless as the sands of the sea; then our heart expands, and we feel the intimate and profound need to open our lips, and to nourish the heart of each of you with the bread of that firm trust which sustains us.

3 2 MARC. 3 I Petr. V, 1. I V, 3 8 ; MATTH. V I I, 25.

[*Latin ed. p. 156*]

156 Acta Apostolicae Sedis - Official Commentary, Springtime of the Church. Even the Church has its springtime, as marvelous as itself. The three great feasts of Easter, Ascension, and Pentecost, occurring in the sea-

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son when nature, awakening to new life, adorns itself with greenery and flowers, and with inner labor prepares to bestow its harvests and fruits, do they not form a spiritual springtime that makes the springtime of nature even sweeter, more beloved, and more beautiful? They are a sun of three supreme truths, of three grand historical facts, of three mysteries of the highest splendor in the work of redemption; they are three fundamental and unshakable pillars of the gigantic edifice of the Holy Church. In their light, in their supernatural firmness, these truths, equally present in every age of the Church's history and equally evident to all generations of the faithful, illuminate the springtime of Christianity, its flourishing, its vigor, and its blossoming, even amidst the winds and storms; for Christianity was born a giant, crowned with the rays of those three truths, which mark the beginning of the era rightly designated as heroic: the three centuries from the foundation of the Church until the peace with the Roman Empire in the year 312, in the time of Constantine. Heroic Life of the First Christians. These three fundamental mysteries, like the most brilliant splendors of that light of the world which is Christ, guide and accompany the path of the young Church, the Bride of Christ, they discern her steps and encourage her to rise through the dark forest of paganism, and to ascend to the mountain of her destined greatness. The mind, with steadfast constancy, bound to faith in the Risen One and in its own resurrection, the eye turned with holy longing to the Glorified One, seated at the right hand of the Father, and to the heavenly Jerusalem, the eternal and blessed dwelling place for those who remain faithful until the end, the soul dominated by the certainty of the strengthening presence of the Spirit, promised and sent by Jesus; you see the first Christians towering in height of thought, in vigor of action, in courage, and in a contest of moral heroisms, in the affirmation of the faith, in the struggles and sufferings, leaving an example whose conquering power is revealed and spreads from century to century until our own days, indeed, more than ever in our own days, when it is necessary to sustain not dissimilar struggles and face not dissimilar trials in order to save and preserve the honor and the name of Christ. Before such athletes, upon whose heads the victorious laurel of the Christian military service is often intertwined with the palm of martyrdom, all uncertainty and hesitation vanish. The admonition, which is so loudly...

[*Latin ed. p. 157*]

Acta Pii PP. XII, 157, nos testificam suam vitam heroicam; non est, fortasse, sufficiente ad dissipare tenebras mentium, ad renovare corda, ad erigere frontes Christianorum hodierni, faciens eos conscios nobilissimae dignitatis, appetentes excelsae magnitudinis, considerantes responsabilitatem, quae infunditur in animis eorum ab professione Christiana? Quatuor notae characteristicae iuventutis Ecclesiae. Huius primae Christianitatis, cuius initia nos adducunt sollemnitates Ascensionis

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et Pentecostes proxime futuras, profilum spirituale fulget quatuor notis characteris et inconfundibilibus: 1) certitudo incrollabilis victoriae, fundata in fide profunda; 2) serenitas et promptitudo illimitata ad sacrificium et dolores; 3) ardor Eucharisticus et interioritas, emanans ex intima persuasione efficaciae socialis cogitationis Eucharisticae super omnes formas vitae socialis; 4) aspiratio ad unitatem spiritus et hierarchiae semper compactioris et infrangibilioris. Haec quadruplex nota iuventutis Ecclesiae praebet in singulis notis dominantis suarum vocationem, et simul spem et promissionem pro Christianitate temporum nostrorum. Sed verum Christianismum hodiernum non est dissimilis primitivae. Iuventus Ecclesiae aeterna est; quia Ecclesia non senescit, mutando gradum secundum condiciones temporis, in itinere suo ad aeternitatem: saecula quae numerat ei sunt quasi dies, sicut dies sunt saecula quae exspectat. Iuventus eius temporum Caesaris eadem est quae ad nos loquitur. 1) Certitudo victoriae. Certitudo victoriae primitivae Ecclesiae trahebat cibum, sinceritatem et immutabilitatem ex verbis Magistri: "Ego vici mundum!" (Io. XVI, 33), verba quae bene poterant scribi in ligno crucis eius, vexillum triumphorum eius. Faciat ut Christianitas hodierna penetretur et inflammetur igne vivo et lucido huius verbi; et sentiretis in corde tranquillam et dulcem fidem victoriae quae vobis promittitur: ad extremum finem horum dierum tenebrosorum, in quibus multi terrentur et deprimentur, non erit quod pusilli timent, sed resplendeant et perfruantur spes cordium fidelium et magnanimorum.

[*Latin ed. p. 158*]

158 Acta Apostolicae Sedis - Commentarium Officiale. The Church of today cannot simply and purely return to the primitive forms of the initial, small flock. In its maturity, which is not old age, it maintains its dignity, and in its members, it shows the unchanged vigor of its youth; it remains what it was from its birth, always the same. It does not change in its dogma and in its strength: it is impregnable, indestructible, invincible. It is immutable and indelible in its founding document, sealed with the blood of the Son of God; and yet it moves, and yet it takes on new forms as it advances in age, making progress, not a change in its nature, because, as the venerable Vincent of Lerins wonderfully said, the religion of souls must imitate the manner of bodies, which, although they increase in number of years as they develop and grow, nevertheless remain the same that they were. With boldness, it can look fearlessly at its past and at the gigantic, almost bimillennial edifice of doctrine and discipline, raised through the full unfolding and clarification of the deposit of truth entrusted to it, no less than through the effectiveness of the strengthening and perfection of its internal unity and the development of its liturgy, centered around the Sacrifice of the Holy Mass, and the Sacraments, and, finally, through that ferment of the Christian spirit that, more and more, in accordance with the times, permeates all

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forms and conditions of life: the Church, having now reached its mature mission as the universal mother of the faithful, faced with greater needs and duties, would not, without being unfaithful to itself, allow its steps to turn back to the forms of life and action of the early times. The Cenacle has become a greater temple than that of Solomon; the small flock, multiplied, has crossed rivers and mountains and is seeking all the pastures of the earth; the mustard seed, as the Lord promised and willed, has become an immense tree, under whose shade the nations rest. No; there cannot be for the Church, whose steps God directs and accompanies throughout the centuries of human history, nor for a Christian soul, who considers history in the spirit of Christ, a turning back to the past, but only a desire to advance towards the future and to rise.

5 6

2) Readiness for Sacrifice. In one sense, however, the Church's return to its beginnings is a harsh, but noble reality in our times. As in the early days, and more than in many other epochs, the divine foundation of Christ, although not timid before its adversaries, is today, in more than one region, fighting for its existence.

[*Latin ed. p. 159*]

Acta Pii Pp. XII 159: The tenacious atheism, the systematic anti-Christianity, and the cold indifference wage war against it, employing conceptions and ideas that are entirely incompatible with the peaceful customs of serious controversies, but which more often degenerate into the baseness of violence. Again, today as in the past, in some countries, authorities forgetful of moral bonds and inclined to change the law by force, reproach Christians with the same violations of the law that the Caesars of the early centuries claimed to find in Peter and Paul, in Sixtus and Lawrence, in Cecily, in Agnes, in Perpetua, and in the innumerable host of those innocents, who now shine with the halo of martyrs, both here in the eyes of the Church and in heaven before the Lamb. And what crime is imputed to Christians if not their unwavering fidelity to the King of kings and the Lord of lords? And for what other reason does the living faith in the Son of God, the submission to His law, the spiritual union with His Church, the adherence to His earthly representatives, merit in some places a continuous chain of suspicions and insults, of rejections and exclusions, of diminutions of person and merit, of hardships and anxieties, of poverty and sorrows, of miseries and disadvantages, and of bodily and spiritual harms? Under such conditions, fears and dangers, what remains for us, our beloved children, if not every reason to turn to the age of the early Church, and from the magnificent examples of those Christians, from their ardent faith, from their unwavering spirit, from their conscious certainty of victory, to draw, as from a source of courage and salvation, new strength, new impetus, new constancy, considering that everything

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they believed, hoped for, loved, prayed for, accomplished, suffered, and gloriously merited, is also our life and glory, and an inexhaustible treasure of the Church? The vision of the triumphs achieved by the early Church will strengthen and elevate your hope and will open up the horizon of new triumphs in the turbulent present. Sooner or later, the transient sequence of raging disturbances will only serve to bring to light the comforting truth of the words of the beloved Apostle: "For whatsoever is born of God overcometh the world. And this is the victory which overcameth the world." 7 If the seal of blood, which, in the trials of centuries of suffering and sacrifice, adorned the youth of the Church, appears to us today as the most brilliant ruby of its triumphant diadem; then, also for the Christianity of our age, the greatness of the future victory, conquered in the fire of tormenting tribulations, will correspond to the generosity of the sacrifice. The robust and deliberate will of those heroes, who went before us with the sign of faith, may perhaps have been overcome by the fury of a Nero or a Diocletian, or by the insidious arts of a Julian the Apostate.

[*Latin ed. p. 160*]

160 Acta Apostolicae Sedis - Official Commentary: Was their serenity of spirit, unwavering before every kind of torment and cruelty, ever disturbed or falter in the midst of insults upon insults, wounds upon wounds, and the violence and cunning of the enemies of Christ? A Christianity, for whose gaze the heroism of the first centuries is always present, will never fail to remain faithful to the spirit of the word written by Peter, while persecution raged: "If we suffer for justice, we are blessed." It will prove worthy of the heritage of the fathers, and, aware of the height of its mission, it will achieve, in the hour prepared by God, a peace, albeit hard-won, but glorious, which will lead it to exclaim together with the Apostle of the Gentiles: "But thanks be to God, who hath given us the victory through our Lord Jesus Christ."

3) Eucharistic Zeal: But from whence did the courageous faith of the first Christians draw its life and warmth? From the eucharistic union with Christ, the source of moral conduct, pure and pleasing to God. At the table of the strong, they felt a fervor ignite in their hearts, a fervor that spoke and spread energy and peace; they felt themselves brothers and sisters in Christ, nourished by the same bread and the same drink, united in fraternal society by the same love, the same hope that does not fail, bound by an inner and sublime bond that makes a thousand hearts and a thousand souls one immense family with one heart and one soul. On the altar, under the veil of bread and wine, the God of their souls and of their victories was made present, who would raise His banners in place of the Roman eagles for the conquest of the world, a world of which Rome would be the center, not of power, but of faith. And the center of faith is the eucharistic thought, as in the first centuries, so even today. Its increase in the Church, and its spiritual and vivifying radiation upon humanity tormented by selfishness,

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envy, conflicts, contradictions, and secessions from the dogma of the Cenacle, must become more lively and powerful, calling hearts to the divine agape, thawing them, inflaming them, and preparing in them the warmth for the spring of a concord of mind and fraternal action, which gathers all together, in harmony and in peace, around the God of the tabernacle. In the sanctifying sign of the Eucharist, the Church of today joyfully and movedly extends its hand to the primitive Church. The goodness and the invitation of Christ, living among us, never fail; and if He has opened the fountains of the beneficial and abundant eucharistic river through the providential act inspired by the incom...

[*Latin ed. p. 161*]

Acta Pii PP. XII, 161, is comparable to Pius X, in that he, just as in the early centuries, greatly desired it; nevertheless, he considered that the time in which we live demands from us no less firmness of faith, no less purity of conduct, no less fraternal love, and no dissimilar readiness for sacrifice, by which the first age of the Church was so great and wondrous.

4) Unity of spirit and of hierarchy. No less wondrous and great was then the care of the young Bride of Christ for the preservation, order, and consolidation of an inseparable unity, which bound together the faithful and the hierarchy. Today, when the separation of so many brothers from the See of Peter has led to such tragic consequences, to the detriment of all of Christendom, and with a diminished effectiveness of their action in the world, whereas the vital union between pastor and flock in the Catholic world extends and increasingly demonstrates its beneficial effects, the prayer "ut unum sint" rises with greater vehemence from the hearts of the faithful of Christ to heaven; to this prayer are joined many others, even though they live outside the visible Church, with sincerity and longing, because in a world adverse to Christ, they consider the very existence of Christianity to be in danger. And whence could this invocation of unity of all believers rise with greater fervor of intimate charity towards Him who first offered it to the Father, and who illuminates minds and moves hearts, if not from this sacred mountain, towards which the minds and ears of the Catholic world are turned in this hour, directed to the chair of Peter and to the principal Church, from which priestly unity arose; from that rock of truth and of health, whose high and broad purpose no one understood more profoundly, nor described with greater eloquence, than Leo the Great, Pope and Doctor of the Church, with these memorable words: "Blessed Peter, Prince of the order of the Apostles, is destined for the citadel of Rome, that the light of truth, which is revealed for the salvation of all, might more effectively pour itself forth from its very head throughout the entire body of the world."

It is here that the prayer "ut unum sint" ought to resound with greater voice, when one recalls the primitive Church, the unique and immaculate

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Mother of all the Churches, if not on that bank of the Tiber, on which, as a providentially appointed seat of the first Peter and a spiritual bulwark of Christianity, the grace of heaven manifested itself most openly and liberally; on that shore, whose glories, in one of its most brilliant pages, can mark the glorious martyrdom of the Prince of the Apostles and the exalted privilege of having offered the last resting place to his mortal remains?

[*Latin ed. p. 162*]

162 Acta Apostolicae Sedis - Official Commentary on Recent Excavations in the Vatican Grottoes. On this day, from this sacred place, the spiritual center of the Christian world, in these very times, when the Bride of Christ in various places must endure harsh struggles, and her faithful children must suffer manifold anxieties for their open profession of Christianity and their devotion to the Church, it is for Us, most beloved sons, a particularly special and new joy to be able to announce to you and to have you hear the profound cry, which, rising from the enveloping shadow of the tomb of Peter, bursts forth as an appeal from the Christianity of the past to the Christianity of the present, and which, with provident arrangement, adds to Our voice its newly reborn persuasive power. Even the Vatican arena, as We are about to say, has its catacombs. The excavations, begun and continued at Our direction, although not yet completed, in the Grottoes of the Vatican Basilica, of which, more than a year ago, We have already made some mention on the occasion of the discovery of the sepulchral monument of Our unforgettable Predecessor, do not fail to shed new and abundant light precisely on those early times in which the Gospel of the Cross began to resound, in order to plant the root of its spiritual attraction in the soil of Rome, and the young Church prepared to ascend the steep and bloody path of that long and secular Via Dolorosa, which was to lead it, under Constantine, to peaceful triumph. Important Archaeological Discoveries. Already, the work of the past year had revealed, beneath the grand nave of the Basilica, in a direct line towards the Confession, with certainty previously attained, the existence of a large pagan cemetery, whose characteristic monuments, from the first century, had arisen within the boundaries of an area designated for perpetual burial, already in use previously. This pre-Christian necropolis provided clear proof of the accuracy of the Roman tradition, which precisely within the surface of such a pagan cemetery had sought the tomb of the Prince of the Apostles. As the work progresses, the fundamental lines of the Basilica of Constantine appear in all its substantial parts with ever-increasing clarity; and gradually, the extraordinary difficulties that the imperial architect had to overcome are revealed, both from a technical standpoint and from a psychological one, in conceiving and carrying out his grand work. Whoever descends into these excavations and pauses to examine and ponder the enormous obstacles of the rugged and uneven terrain of the Vatican, overcome in order to lay the foundations, to

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level a burial area,

[*Latin ed. p. 163*]

The Acts of Pope Pius XII, numbered 163, with its numerous and precious monuments, venerated even by pagan Rome and by many families, finds in those magnificent ruins, which are now presented to us, the most convincing proof that the Emperor could not, nor did he, follow reasons of expediency in the choice of the site for his Basilica, but that the site was imposed upon him by the precise location of the Apostle's tomb. With the guidance of such criteria and with the aid of a comparative study of the corresponding sources, it has not been difficult to discover the ancient semicircular Confession, dating perhaps to the time of St. Gregory the Great, on whose marble walls, from the beginning of the Middle Ages, countless pilgrims have left inscribed, as a remembrance, the sign of the holy cross. From last September until today, over one thousand five hundred ancient and medieval coins have been found, which demonstrate that these pious pilgrims came not only in large numbers from Rome and Italy, but, it can be said, from every other part of the known world: first among these is France, represented by the coins of its Archbishops, Bishops, and Abbots, of its Kings, its Dukes, Counts, Viscounts, and Lords; then Germany, the Netherlands, Switzerland, Spain, England, Bohemia, Livonia, Hungary, Slawonien, and the Latin East. But in its central part, where three altars of different periods are erected, one above the other, the tireless zeal of the investigators has discovered a monument, simple in its form, to which, however, long before the time of Constantine, the devotion of the faithful had given the character of a venerable place of worship. This is testified to by the graffiti, which can be seen inside the monument on a wall, showing the same form as those found on the tombs of martyrs in Christian cemeteries. These graffiti, which lead us back to the time of the persecutions, provide us with the historical certainty that we possess the remains of that *tropaeum* of which the presbyter Gaius spoke around the year 200 AD with his jubilant expression, transmitted to us by Eusebius: "I can show you the trophies of the Apostles." These words now make us see Gaius once again, present in the mystical darkness of the Vatican Grottoes. To Eusebius's own reference to the monuments bearing the names of Peter and Paul, which are still seen in the cemeteries of the city of Rome, add also the impassioned question of the Doctor of the Church Jerome to the presbyter Vigilantius: "Therefore, does the Roman bishop do wrong, who offers sacrifices to the Lord and makes offerings on the tombs of the bodies of Peter and Paul, whom, according to us, are venerable remains, but according to you, are worthless dust?"

[*Latin ed. p. 164*]

Acts of the Apostolic See - Official Commentary. Do the altars of Christ

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judge? And you will see how these and other testimonies receive new light and strength from the discoveries and investigations made thus far. All of them harmonize and agree with the language of the monuments discovered, in which "stones speak." And does not a powerful cry of certainty and unwavering security of the primitive Church, which grew in suffering and struggle, emerge from this harmony of so many voices; a cry which it directs, as a warning of faith and a hope of victory, to those who are called in these our days, troubled, but pregnant with great and decisive events, so that, either to preserve or to restore to a wandering and thirsting humanity the blessings of the Redeemer, or to secure to the Cross of Christ within the ramparts of this humanity that altar which belongs to it and to it alone?

The Church and the World Conflict. The divine mission of the Church, founded immovably upon the rock of Peter, as it has no spatial limits on earth, has in its action only the limit of the time of humanity; but just as with the turning of each age, so too the present moment offers and imposes upon it new and particular purposes, duties, and cares. The cries of distress, which are addressed to Us every day, would tell Us, if We did not already know, what this pressing and urgent hour demands and requires of the Church: to put its authority into action, so that the present immense conflict may end, and the river of tears and blood may find its outlet in a just and lasting peace for all.

Our conscience bears witness to Us that from the moment when the mysterious plan of God entrusted to Our weak forces the heavy burden, today so burdensome, of the Supreme Pontificate, We have, both before the outbreak of the war and during its course, worked for peace with all Our soul and strength and within the scope of Our apostolic ministry. But now that the peoples live in the painful anxiety of awaiting new impending operations, We seize the opportunity offered to Us by this present occasion, to say, once again, a word of peace; and We say it, conscious as We are of absolute impartiality towards all belligerents, and with equal affection, without any exception, towards all peoples. We know well that, in the present state of affairs, there would be little chance of success in formulating detailed proposals for a just and equitable peace. Indeed, every time a word of peace is spoken, there is a risk of offending one side or the other; for while the one side bases itself on the results obtained, the other side...

[*Latin ed. p. 165*]

Acta Pii PP. XII 165 concerning their hope for future conflicts. However, if the present comparison of forces, gains, and losses in the political and military sphere does not reveal immediate practical possibilities for peace; the destructions produced by the war among peoples in the material and spiritual realms are, meanwhile, accumulating to such an extent that, in order to halt their increase, every effort that may serve to achieve a swift end to the conflict is called for. Setting aside arbitrary acts of violence and

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cruelty, against which We have raised Our admonishing voice on previous occasions—and We do so today with even more urgent insistence, even in the face of threats of even more devastating procedures—war, by itself, with its perfected techniques of weaponry, causes unheard-of torments, hardships, and sufferings to the peoples. Our thoughts turn to the valiant combatants, to the multitudes who live in the areas of operations, in occupied territories, or within their own country. We think—and how could we not think?—of the fallen, of the millions of prisoners, of the mothers, the wives, the children, who, despite their deep love of their homeland, are consumed by mortal anguish; we think of the separation of spouses, of the ruin of family life, of famine and economic hardship. Does not each of these names of evils and ruins signify a countless number of heartbreaking cases, in which all that is most lamentable, bitter, and tormenting has ever been poured upon humanity, so as to make one fear a near future of grave and obscure economic and social trials? If for decades a gigantic effort of intelligence and good will has been devoted to devising and implementing a solution to the social question; today the peoples must observe how national wealth, the wise administration of which for the public good constituted one of the foundations of that solution, is being employed, in the hundreds of billions, to destroy goods and lives.

The War and the Family. But from the anxieties and family hardships, which We have mentioned, arises, behind the front lines, and now extends throughout the world, another vast front: the front of families in anguish and suffering. Before the conflict, some peoples, now at war, did not even have enough children to equal the number of graves; and at present, the war, far from providing a remedy, threatens to drive the new branches of the family to ruin, physically, economically, and morally. Therefore, We would like to direct a paternal voice of warning to the Rulers of the Nations: The family is sacred; it is the cradle not only of children, but also of the Nation, and of its strength and its glory.

[*Latin ed. p. 166*]

168 Acta Apostolicae Sedis - An official commentary, concerning those who are either strange or deviate from the family, which is established by the highest purpose willed by God! O husband and wife, may you faithfully fulfill your conjugal and familial duties, and may you transmit within the domestic hearth the flame of physical life, and with it, spiritual and moral life, the Christian life, to the new generations: this is what God desires. May men of upright character and sound ability grow within the family, under the care of their parents, to become valuable and unblemished members of human society, courageous in both joyful and sorrowful endeavors, obedient to those in authority and to God: such is the will of the Creator. Let the family home, and with it, the school, not be merely the vestibule of a field of conflict; let the spouses not be permanently separated from

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each other; let the children not be separated from the vigilant physical and spiritual care of their parents; let the fruits and fortunes of the family not be rendered barren. A unanimous cry comes to Us from the front of the family: restore us to our profession of peace! If you are concerned about the future of humanity, if your conscience, before God, recognizes the value of the names "father" and "mother" and what true happiness is for your children, then restore the family to its work of peace!

Exhortation to Peace:

As a champion of this front of the family—may God keep it far from all open paths of ill-wishing and destructive turmoil!—We address a heartfelt and paternal appeal to the leaders of nations, that they not let pass any opportunity which may open the way for the peoples to an honorable peace of justice and moderation, a peace arising from free and fruitful understanding, even if it should not correspond in every point to their expectations. The universal front of the family, which, facing the war front, has so many hearts of fathers, husbands, and children, who, amidst dangers and trials, between hopes and desires, are filled with the double love of homeland and the domestic hearth, will be illuminated and tranquilized by the vision of a new horizon. The gratitude of humanity, and even the consent of your own nation, will not be lacking to those noble and generous leaders who, moved not by weakness, but by a sense of responsibility, will choose the path and the ground of moderation and wisdom, when they encounter the other side, also dominated by the same sentiments.

With this confidence, beloved children, it remains only to raise fervent prayers to the Father of mercies and of the lights of wisdom, that He may hasten the dawn of that so longed-for day. "Ask, and it shall be given you."

[*Latin ed. p. 167*]

"Acta Pii Pp. XII 167 you will receive," the Divine Redeemer, Prince of Peace, instilled in us, who, meek and humble of heart, invites us to Himself to offer us solace in our sorrows and troubles. Let us rekindle in ourselves the spirit of love. Let us be ready with our faith and our strength to cooperate, after the most extensive, desolate, and bloody slaughter in history, in the formidable and immense work of rebuilding and restoration, to reconstruct from the heap of material and moral ruins a world, united and pacified by the bond of brotherhood, a world in which, with the help of the Almighty, *omnia nova fiant*, hearts, voices, and works.

15 SERMON GIVEN BY POPE PIUS XII IN THE BASILICA OF THE VATICAN, BEFORE THE ALTAR OF BLESSED PETER, PRINCE OF THE APOSTLES, ON THE ELEVENTH DAY OF MAY, 1942, ON THE FEAST OF THE ASCENSION OF OUR LORD JESUS CHRIST, BEFORE THE PEOPLE OF THE CITY, CELEBRATING THE TWENTY-FIFTH ANNIVERSARY OF THE BEGINNING OF THE EPISCOPATE OF THE MOST BLESSED FATHER.

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"Leave, beloved children of the City, chosen flock of Christ, entrusted in a particular way to Our pastoral care, that We, Bishop of Rome, under the weight of the Supreme Pontificate, open Our grateful heart to you, for the sacred affection of father and children that binds Our soul to you and you to Us. Your presence is an open pledge of the sweet bond and the perpetual devotion with which the Roman people is bound to the See of Peter: filial sentiments that you today manifest more vividly on the occasion of Our episcopal consecration. Our word is addressed to you on this solemn day, in which the entire Christian people, scattered throughout the face of the earth, who live by the faith of Rome, joins with Us and with you in adoring that God, Savior of men, who ascended into heaven and sits at the right hand of the Father, as our Advocate before Him.

Now, as We stand at the foot of this altar, among the thoughtful memories that moved and flooded Our soul, We put on the sacred vestments to prepare to celebrate the Eucharistic Sacrifice, Our gaze, rising, contemplated from above, shining from the height of this marvelous baldachin, amidst rays of gold, the image of the dove with open wings, the evangelical and comforting symbol of the Holy Spirit, the Paraclete, who is above the Church and inspires and spreads the manifold gifts of His grace and the copy of His spiritual peace. It is a symbol that speaks.

15 Hymn. ad Matut. in Festo Ssmi Corporis Christi.

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis - Commentarium Officiale. Quando potrebbe parlare al cuore umano con maggiore effusione di promesse, se non en esta festividad de la Ascensión, en la cual la desaparición del Redentor a los ojos de los discípulos en el Monte de los Olivos preludiaba y parecía abrir el camino del cielo a las llameantes lenguas del Espíritu Santo que descendían en el Monte Sion? Ascendamos, queridos hijos, también nosotros con Cristo al cielo: preparemos en nuestro corazón esas ascensiones de la fe que trascienden toda nube, de la esperanza que supera el tiempo, del amor que conquista la eternidad. En la hora de su ascensión, Cristo dio a los Apóstoles la última lección y el último mandamiento. "No os toca a vosotros," dijo Él, "saber los tiempos y los momentos, que el Padre ha reservado en su poder": he aquí el enaltecimiento de su fe en la sumisión al gobierno de Dios sobre el mundo. "Recibiréis la virtud del Espíritu Santo": he aquí el enaltecimiento de su esperanza en el coraje de la acción. "Seréis mis testigos... hasta los confines de la tierra": he aquí el enaltecimiento de su caridad con todo sacrificio en la difusión del Evangelio. Son tres dones, tres virtudes, tres exhortaciones, que han triunfado del mundo, que han regenerado y consolado al hombre, que han restaurado aquí el reino de Dios y abierto el reino de los cielos. Elevamos nuestra fe en esta hora de tormenta que, rugiendo e imperando, arrasa en lucha a pueblos y naciones: no nos corresponde tampoco a nosotros conocer los tiempos y los momen-

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tos que la poderosa mano de nuestro Padre celestial regula, acortándolos o alargándolos con aquel consejo providencial e inescrutable que ordena todos los eventos al alto y secreto fin de su gloria. Él es el bendito y único Soberano, Rey de reyes y Señor de los dominantes: no cambia en sí mismo, sino que gobierna y rige todos los cambios de los tiempos y los momentos con un designio inmutable, dando y quitando el poder a quien quiere, exaltando al humilde y abatiendo al soberbio, para que todos los hombres reconozcan que todo poder viene de Él, y que ninguna potestad tendrían, si no la hubieran recibido de arriba. Nuestra fe trasciende este mundo bajo; de este mundo no es el reino de Cristo, aunque mantiene el pie aquí: está dentro de nosotros. Cristo no había venido a restablecer, como pedían los Apóstoles, el reino de Israel, sino a testimoniar la verdad que tanto nos sublima, la verdad que es justicia, que es paz, que es respeto del derecho, que es libertad santa e inviolable de la conciencia humana, que es consuelo también en medio de las tribulaciones.

[*Latin ed. p. 169*]

Acts of the Popes, 169, concerning the present sorrows and afflictions; as it was a comfort in the times and moments of the martyrs, so it is for you, who make the benign providence of God the foundation upon which your hope rests. Yes; your hope rises through the virtue of the Heavenly Paraclete which comes upon us; a hope which does not confound, which is not obscured by the cloud which veils Christ from our sight as He ascends into Heaven. With the chrism of the Holy Spirit, the Christian is a soldier who perseveres even unto blood, fighting against sin; and, following the example and guidance of His King, Christ, he does not weary, nor does he lose heart, because our divine Captain, though He has ascended into Heaven, is always with us, all days, until the consummation of the ages, and upon this altar He is made our food and our drink in the battles of the soul, under the cloud of the sacramental species. Present and hidden, He fights with us; in dangers and anxieties, in tribulations and pains, in sorrows and deaths, He elevates our confidence. Difficult, future, but, with our almighty Captain who has gone before us into Heaven, the conquest of Heaven, the crown of our hope, is still possible for us. No, dying in Christ, we shall not perish. "If for this life only," St. Paul cried to the Gentiles, "we have hoped in Christ, we are more miserable than all men." Do not fail, beloved children, in faith and hope. Even upon us has come the virtue of the divine Spirit, with tongues of light and fire, of that fire of charity brought by Christ into the world, that it may be kindled and inflamed throughout the world. We also must be witnesses to Christ even to the ends of the earth, because the faith of Rome is proclaimed throughout the whole world: the faith of Peter and Paul, the two Princes of the Apostles, a faith which We seem to perceive in those two figures in white garments, who, at the Ascension of Christ, approached the disciples and said to them: "Men of Galilee, why

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do you stand gazing up into heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you have seen him go into heaven." Is this not the preaching of Peter and Paul? Have they not announced to the world and to Rome, and testified with their blood, that this Jesus, who now hides Himself from us under the cloud of faith, is the Redeemer of the world, and lives at the right hand of the Father, from where He will come to judge the living and the dead? Is not this altar the confession of Peter, who, before us and before the Gentiles, answers to Jesus: "You are the Christ, the Son of the living God. Lord, to whom shall we go? You have the words of eternal life." Confess also, beloved children, Christ; and your love... (references follow)

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis - Official Commentary: May the flame of charity towards your neighbor be in you; may your tongue be your virtuous life; may your apostolate be the light of that religious and holy action, intimate and devoted, which exalts and testifies before the Gentiles the faith and hope of Rome. The exhortation of the Divine Redeemer ascending to Heaven is also for us. Taking example from Peter and the disciples in the first Cenacle of the nascent Church, may our hearts burn to rise in the invocation of the Spirit, Illuminator, Teacher, and Consoler, and from this grand Cenacle, filled with the faithful, may the humble cry of fervent prayer ascend to Heaven: *Veni, Creator Spiritus!* O Spirit of creation, who, flying over the waters of the created universe, renewed the face of the earth; you who brought the first announcement of truth and salvation to the Romans present in Jerusalem and listening to the preaching of Peter; – to the children of this Rome, the heart of the world, to whom Peter later, with his life as an Apostle and with his death as a martyr, must demonstrate the firmness of his faith, the immovability of his hope, the vastness of his love, "turn; and look from heaven, and behold, and care for this vineyard, and protect what you have planted with your own hand." Descend, O Spirit of creation. Yes. You have already descended, you are with us; you are near the Bride of Christ, you are her life, her soul, her comfort, her defense in every moment, and in particular in times of anguish and sorrow. Pour down from on high such an abundance of your gifts, that all, shepherd and flock, may radiate the light of their faith, the support of their hope, the strength of their love, throughout the world. Through you, Spirit of Illumination, Spirit of counsel and fortitude, may the Christian minds of every condition, humble or exalted, understand and feel not only the extraordinary gravity, but also the weighty responsibility of the present hour, in which an old world, declining in pain, is generating a new one. May you illuminate for all who bear the name of Christ the narrow path of virtue, which alone leads to salvation, so that they may shake off the sleep of indifference, lukewarmness, and irresolution, and begin to advance beyond the disordered

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entanglements of earthly things. Through you, Spirit of Consolation, may not only the solace of resignation, but above all the vigor of trust, return to the countless hearts that groan and are on the verge of despair, weighed down by the burden of sorrows and hardships, sacrifices and injustices, oppressions and discouragement. Be you rest in toil, refreshment in the...

[*Latin ed. p. 171*]

Acts of Pope Pius XII, 17: With ardor, with warmth in the cold, with solace in weeping. Be a father to orphans, a defender to widows, food to the poor, support to the abandoned, a roof to refugees, protection to the persecuted, a shield to those in conflict, liberation to prisoners, a balm to the wounded, medicine to the sick, a refuge to sinners, help to those dying. Console and reunite those who, with pure hearts, love one another, and whom present hardships have separated. Let the voice of human comfort be silent, and let the smile and the hand of Christian charity speak; and before their eyes, let the dawn of a day shine forth, a joy that never fades, in which the abundance of your ineffable reward will fulfill the word of the Apocalypse: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither pain, for the former things shall have passed away." For you, O Holy Spirit, the Master of Truth, inspire and spread in the hearts and minds of men, not out of fear of sacrifice, but out of a moral awakening, an intense desire for peace, a peace of justice, of moderation, and of wisdom, a peace that, in its terms, in its essence, in its fulfillment, does not forget your admonishing word: "There is no wisdom, there is no prudence, there is no counsel against the Lord"; and of such peace, infuse in them at the same time that deliberate will, which does not reject its indispensable prerequisites, its fundamental principles, its consequences. May the rulers of nations elevate and direct their thoughts to the greatness, the dignity, the benefits, and the merits of such a desired peace, and may they measure the rights of life of their nations, not by the length of their sword, nor by the extent of advantageous gains, but according to the holy norm of the divine will and law. O Holy Spirit, Creator, visit the minds of your faithful and fill the hearts with your grace; and as long as this time of trials lasts, with the omnipotence of your gifts, grant to us, the shepherd of Christ's flock, and to all who will hear our voice, to fulfill and promote with steadfast faith, joyful hope, and inflamed charity, the salutary mission of the Redeemer entrusted to his disciples: "You shall be my witnesses," until the day when the Church, having laid aside the garments of her unspeakable sorrow, may, gratefully and joyfully, before the God of peace and the Sun of justice, exclaim: "The right hand of the Lord hath wrought great things: the right hand of the Lord hath exalted me!... I shall not die, but live, and shall declare the works of the Lord." So

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be it. Apoc. 21:4; Prov. 30:30; Ps. 21:4; 117:17.

[*Latin ed. p. 172*]

172 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

I. ROME or SABINA.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, BERNARD MARY OF JESUS, GENERAL SUPERIOR OF THE CONGREGATION OF CLERICS OF THE MOST HOLY CROSS AND PASSION OF OUR LORD JESUS CHRIST.

ON THE QUESTION: Whether a Commission for the Introduction of the Cause should be appointed in this case and to what effect.

"Jesus of Nazareth, as a certain pious writer says, unjustly condemned by the Jews, crucified by the Gentiles, let us honor with divine worship. It is fitting, salutary, and honorable for us, who are Christians, to revere, love, and bravely imitate the weakness and pains of the Virgin [Mary], our Savior." (Sermon on the Passion of the Lord, among the works of St. Bernard).

The Servant of God, Bernard Mary of Jesus, rightly judged that it was fitting, salutary, and honorable to honor the weakness and pains of our Savior and the Virgin with divine worship, and therefore he entered the Congregation of the Most Holy Cross and Passion of Our Lord Jesus Christ, whose particular and principal purpose is to reverently venerate, lovingly embrace, bravely imitate, and preach these mysteries to the people.

He was born in this city on November 7th, in the year of Our Lord 1831, the third of five children, to John Thomas Silvestrelli and Theresa Gozzani, and on the same day he was cleansed with the waters of baptism, and the name Bernard was given to him.

On the solemn day of Pentecost in the year 1840, he was anointed with the sacred chrism and confirmed in the faith.

He was educated with no less piety than generosity by his parents.

In his youth, he attended the schools of the Roman College of the Society of Jesus, where he flourished with singular piety and talent.

Even within the domestic walls, aloof from youthful games, constantly intent on prayer and studies, he was already called holy.

And...

[*Latin ed. p. 173*]

In those days, the Congregation of Religious would rise very early in the morning to attend the Holy Mass and to partake of the sacred Eucharist. The remainder of the time was devoted to matters necessary for life, to

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study, and to wholesome recreation. Having reached the age of twenty-three, he preferred the humble and austere life of the Congregation of the Cross and Passion of Our Lord Jesus Christ to the comforts, pleasures, and domestic riches with which he was surrounded. He had scarcely begun his novitiate in Argentario when, due to a delicate constitution with which he suffered, it became necessary for him to withdraw. He relinquished the religious habit, but not the community. Meanwhile, as a guest in the religious house, he made such progress in theological studies that he was deemed worthy to be admitted to the sacred orders and to be promoted to the priesthood. Shortly afterward, he again requested to be received into the Congregation, which was gladly granted to him, considering his virtues. In the town of "Morrovalle" in the Piceno region, he resumed his novitiate on April 1, 1856, taking the name Bernard Mary of Jesus, and he completed it. This was not without divine providence. For, besides other young men who later shone with the splendor of their virtues, he had as a companion Francis Possenti, who, under the name of Gabriel of the Sorrowful Virgin, attained the summit of sanctity, and was raised to the honors of canonization by Pope Benedict XV on May 13, 1920. The following year, on April 28, he pronounced his religious vows. He held various offices, which he fulfilled with holiness, and his virtues were a source of refreshment to those around him. In 1865, he was elected Master of Novices in this city; and afterward, he held other offices. In 1878, he was elected General Prefect, in which office he was confirmed four times, almost without interruption. Confident in God, he demonstrated for almost thirty years the hallmarks of prudence, humility, patience, fortitude, and other virtues in the guidance of the Sodalitas; he expanded the religious family and diligently cared for the observance of its rules. Having relinquished the supreme office in 1907, on December 9, 1911, in the town of "Moncone" in Sabina, while ascending a staircase, he fell backward, as he had foretold, suffering a fractured skull. Anointed with holy oil, he uttered only these two words: "Jesus, my love," and shortly afterward, he breathed his last. As his reputation for sanctity grew, between the years 1932 and 1935, by ordinary authority, with the Ordinariate having jurisdiction over the writings, the reputation of virtues, and obedience to the Urbanian decrees, the cult of the Servant of God was prohibited in the Sabina region; also, investigative inquiries were carried out in the Spoleto and Fermo Curias. On May 28, A.D. 1941, the Sacred Congregation decreed that nothing stood in the way of proceeding further.

[*Latin ed. p. 174*]

Acts of the Apostolic See - Official Commentary 174. Interim letters were presented to the Supreme Pontiffs, Pope Pius XI, of blessed memory, and Pope Pius XII, of holy rule, by two Cardinals of the Holy Roman Church, by numerous Archbishops, Bishops, and by the Superiors General of Orders or Congregations; by the Most Reverend Alexander Ruspoli, a Prince, and

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Grand Master of the Hospitallers, and also by the distinguished magistracy of the town of "Moricone," all earnestly requesting the introduction of the Cause of this great man. Therefore, with all due observance of the law, the Reverend Father Aegidius of the Sacred Hearts, General Postulator of the Congregation of the Most Holy Cross and Passion of Our Lord Jesus Christ, at the Ordinary meetings of the Holy Roman Church held on February 3rd of the month, proposed the following question for discussion, which was presented by the Eminent and Reverend Cardinal Raphael Charles Rossi, Promoter of the Cause: Whether a Commission for the Introduction of the Cause should be appointed in this case and for this purpose, and he reported on it. After hearing the report of the Eminent colleague, and after hearing the votes of the official Prelates, and after hearing the Reverend Father Salvatore Natucci, General Promoter of the Faith, the Eminent and Reverend Cardinals considered it appropriate to answer: Affirmative, namely: That a Commission for the Introduction of the Cause should be appointed, if it pleases the Most Holy [Pope]. Furthermore, a report was made to the Most Blessed Father by the undersigned Cardinal Prefect on the 13th of the same month, and His Holiness, approving the decision of the Eminent Fathers, deigned to sign the Commission for the Introduction of the Cause of the Servant of God, Bernard Mary of Jesus. Given in Rome, on the 13th of February, in the year of Our Lord 1942. $3 C. Card. SALOTTI, Bishop of Palestrina, Prefect. L. © S. A. Carinci, Secretary. II. REGARDING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, CONTARDI FERRINI, A LAYMAN, PROFESSOR AT THE PAPAL UNIVERSITY, AND OTHERS. CONCERNING THE QUESTION OF WHETHER AND ABOUT WHICH MIRACLES THERE IS EVIDENCE IN THIS CASE AND FOR THIS PURPOSE. Contardi Ferrini, who deserves to be counted among the most devoted followers of Roman law, knowing that all knowledge and all wisdom come from the Lord God (Ecclesiasticus 1:1), felt humble about himself; for where there is humility, there is also wisdom (Proverbs 11:2).

[*Latin ed. p. 175*]

The Sacred Congregation of Rites, being wise, gave glory to God, who gives wisdom (Ecclesiasticus 51:23), referring all its keen understanding to the gifts received; and again, God, who resists the proud, but gives grace to the humble (James 4:6), granted to His Servant, during his life, all kinds of virtues, as was recognized by this Sacred Congregation, approved by Pope Pius XI, in the year 1931; and after his precious death, which occurred in the year 1902, it seemed necessary to declare the sanctity of his life by undeniable signs. Several favors, obtained through his intercession, were reported to have been received by those devoted to him, and diligent investigators presented these to the Sacred Congregation, which appeared to possess the characteristics of miracles.

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I. Aloysius Valentini, a young man, began to be afflicted by Pott's disease and myelitis. The former devastated the vertebrae of the spine, while the latter caused complete paralysis of the legs. There was no doubt about the diagnosis, not only by at least five physicians, but also by five experts summoned by the Sacred Congregation. The illness progressed so violently that the attending physicians despaired of the boy's recovery, as they stated on several occasions. As his condition worsened, his parents and the sick boy himself invoked the intercession of the Servant of God, Contardi Ferrini, through repeated novenas. On August 14th of that same year, a new force pervaded Aloysius's body, and he rose and began to walk; indeed, he went out of the house with his mother and aunt, having regained the strength in his legs, which had been abolished by the paralysis. Five experts, by profession, assert that this healing should be attributed to a miracle, two of whom were attending physicians, and the others were doctors.

II. Edward Grametti, a young man of 14 years, while, for the purpose of recreation, on July 23rd of the year 1921, was swinging on a rope in the parish garden, adjacent to the church of St. Aloysius in Milan, he fell from a height of two meters, and, striking his head against the hard and stony ground, he suffered a fracture of the base of the skull. Deprived of his senses and suffering from hemorrhages from the nose, mouth, and later also from the ear, he was taken to the hospital, where the doctors declared that he was in imminent danger of death; therefore, he was administered the sacred rites of Extreme Unction. The following day, Sunday, July 24th, the parishioners, with their pastor, went to Sunam, where the Venerable Servant of God rests, to invoke his intercession for the healing of the sick. In the following days, public prayers were repeated. After a few days, Edward was perfectly healed and returned to his home. The experts, by profession, attribute this healing to a miracle, and indeed, a miracle of the second kind, the attending physicians not dissenting.

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis - Official Commentary. Concerning these two healings, a process was instituted with Apostolic authority in the Archdiocesan Curia of Milan, the juridical validity of which was recognized by decree on July 12, 1932. With these preliminaries, on March 7, 1933, before the Most Reverend Cardinal Bisleti, and myself, as Promoter of the Cause, a Preliminary Congregation was held. Since it seemed opportune to conduct further investigations, a new process was completed in the same Curia. On November 21, 1933, a Preparatory Congregation was convened. Finally, on January 27 of this year, before His Holiness Pope Pius XII, a General Congregation was convened, in which the undersigned Cardinal, as Promoter of the Cause, with the esteemed Cardinal Bisleti, proposed the following question for discussion: Concerning which miracles does the case consist, and to what effect does it pertain? The Most Reverend Cardinals, Officials,

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and Consultor Fathers responded to this question according to their conscience; the Most Blessed Father, however, deferred giving his judgment on this matter until the Sunday of Laetare, the fourth Sunday of Lent, so that he might more earnestly implore the grace of light from the Father, that his mind might be enlightened in this matter of such great importance. Therefore, the undersigned Cardinal, the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, having been summoned, and after most devout prayer, decreed: That there is proof of the instantaneous and perfect healing of Aloysius Valentini from the disease of Pott's tumor with myelitis transversa, and of Edward Grametti from a fracture of the base of the skull with concussion and contusion of the brain. This decree was ordered to be promulgated and recorded in the acts of the Holy Congregation of Rites. Given at Rome, on March 15, the fourth Sunday of Lent, in the year of Our Lord 1942.

£8 C. Card. SALOTTI, Bishop of Praenestinus, Prefect: L. © S. A. Carinci, Secretary.

[*Latin ed. p. 177*]

Vicariate of the City 177. VICARIATE OF THE CITY. Tribunal. Summons by edict concerning the NULLITY OF MARRIAGE. (F GIORDANO-SERVADIO). Since the actual place of residence of Mr. Gini Servadio, in the aforementioned case, is unknown, and he now resides in Asmara, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Vicariate of the City (Rome, via della Pigna 13-A) on July 15, 1942, at the hour of 12, in order to discuss the matter in dispute, or to affix his signature to the following: Whether there exists a nullity of marriage in the case arising from a defect in the canonical form. The ordinaries of the places, parish priests, priests, and all the faithful who have knowledge of the aforementioned place of residence of Gini Servadio, are obliged to ensure that he is informed of this edictal summons. Rome, from the offices of the Tribunal of the Vicariate of the City, on May 15, 1942. Petrus Mattioli, Vice Official of the Curia. Augustinus Grego, Vice Chancellor.

[*Latin ed. p. 178*]

178 Acta Apostolicae DIARIUM Sedis - Commentarium ROMANAE Officiale CURIAE.

On Monday, May 4th, 1942, the Holy Father received in a solemn audience His Excellency, Mr. Doctor Ballon Mercado, Extraordinary and Plenipotentiary Ambassador of the Republic of Bolivia, for the presentation of his Credentials.

On Saturday, May 9th, 1942, the Holy Father received in a solemn audience His Excellency, Mr. Ken Habada, Special Delegate of Japan with the rank of Ambassador, for the presentation of his Credentials.

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SAGRA CONGREGAZIONE DEI RITI.

On Tuesday, May 12th, 1942, in the Palace of Congregations at San Callisto, in the presence of His Eminence, the Most Reverend Cardinal Eugenio Tisserant, Promoter or Relator of the Cause for canonization of the Blessed Joan of Valois, Queen of France, foundress of the Order of the Most Holy Annunciation of the B.V.M., the Holy Congregation of Rites, in its preparatory session, was assembled, in which the Reverend Prelates and the Reverend theological Consultors discussed three miracles, which are asserted to have been wrought through the intercession of the aforementioned Blessed.

On Tuesday, May 19th, 1942, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites, in its preparatory session, was assembled, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Reverend theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the Blessed Imelda Lambertini, a virgin of the Order of St. Dominic, and which are proposed for her canonization.

[*Latin ed. p. 179*]

From the Roman Curia Diary, 179. SECRETARY OF STATE. BY ORDER OF THE SECRETARY OF STATE, the Most Holy Father Pius XII, reigning happily, has deigned to appoint: March 21, 1942. Mr. Lieutenant Colonel Baron Enrico de Pfyffer d'Altisliofen, Captain Commander of the Pontifical Swiss Guard. April 14th: His Excellency, Reverend Monsignor Celso Costantini, titular Archbishop of Theodosia, Consultor of the Holy Congregation for Extraordinary Ecclesiastical Affairs. May 2nd: The Reverend Father Luigi Zambarelli, of the Somaschi Order, Consultor of the Holy Congregation for Seminaries and Universities. By Apostolic Briefs, the Most Holy Father Pius XII, reigning happily, has deigned to appoint: February 13, 1942. The Most Reverend and Illustrious Cardinal Francesco Marchetti Selvaggiani, Protector of the Franciscan Nuns of the Angelic Order of Turin. February 28th: The Most Reverend and Illustrious Cardinal Nicola Canali, Protector of the Institute of the Tertiary Franciscan Nuns of the Blessed Angelina (Foligno). April 17th: The Most Reverend and Illustrious Cardinal Pietro Fumasoni Biondi, Protector of the Institute of the Sisters of St. Joseph of Concordia (Kansas, United States of America). April 24th: The Most Reverend and Illustrious Cardinal Raffaello Carlo Rossi, Protector of the Institute of the Sisters of the Immaculate Conception of Genoa. May 5th: The Reverend Mr. Giulio Patriarca, Consistorial Advocate. Assistants to the Papal Throne: February 6, 1942. His Excellency, Reverend Monsignor Agostino Fernando Leynaud, Archbishop of Algiers. March 12th: His Excellency, Reverend Monsignor Ferdinando Ricca, Bishop of Trapani. March 25th: His Excellency, Reverend Monsignor Carlo Agostini,

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Bishop of Padua. April 8th: His Excellency, Reverend Monsignor Evasio Colli, Bishop of Parma.

[*Latin ed. p. 180*]

180 15 4 5 Acta Apostolicae Sedis — Commentarium Officiale, April 1942. His Most Reverend Lordships: Nicholas Milone, Bishop of Alexandria. May: His Most Reverend Lordship: Thomas Gorman, Bishop of Reno. Subsequently: His Most Reverend Lordship: Gabriele Vettori, Archbishop of Pisa. Apostolic Protonotaries, participating in the same manner: February 6, 1942. Monsignor Pietro Rusconi, of the archdiocese of Milan. February 14: Monsignor Luigi Caruso, of the diocese of Caltagirone. April 14: Monsignor Angelo Zammarchi, of the diocese of Brzesc. Domestic Prelates of His Holiness: February 6, 1942. Monsignor Giovanni Weinand, of the diocese of Münster. February 14: Monsignor Rocco Invernizzi, of the diocese of Como. February 27: Monsignor Luigi Masera, of the diocese of Ivrea. March 13: Monsignor Francesco Saverio Orthen, of the diocese of La Crosse. March 14: Monsignor Domenico Jasparre, of the diocese of Bitonto. March 14: Monsignor Giuseppe Cruse, of the archdiocese of San Luigi. March 14: Monsignor Tommaso Vincenzo O'Reilly, of the same archdiocese. March 14: Monsignor Nicola Venceslao Brinkman, of the same archdiocese. March 17: Monsignor Italo Sgorbati, of the diocese of Piacenza. March 17: Monsignor Aristide Conti, of the same diocese. March 24: Monsignor Vito Calcagno, of the archdiocese of Palermo. April 12: Monsignor Daniele Craig Fletcher, of the diocese of Oklahoma. April 14: Monsignor Mario Busti, of the archdiocese of Milan. April 16: Monsignor Pio Bignardi, of the archdiocese of Ravenna. April 16: Monsignor Bruno Barbieri, of the diocese of Vicenza. April 17: Monsignor Ottavio Caracci, of the archdiocese of Zara. April 17: Monsignor Francesco Crivicci, of the same archdiocese. April 28: Monsignor Vincenzo Fonte, of the diocese of Trapani. May 1: Monsignor Alfredo Santaniello, of the diocese of Castellammare di 'Stabia. May 2: Monsignor Ercole Crovella, of the archdiocese of Vercelli. May 5: Monsignor Gerolamo Pelanda, of the diocese of Cremona.

[*Latin ed. p. 181*]

From the Roman Curia Diary, 181: HONORS. By Apostolic Briefs, the Most Holy Father Pius XII, happily reigning, has deigned to bestow:

The Plaque of the Order of St. Gregory the Great: January 6, 1942. Upon Mr. Giorgio de Sury d'Aspremont, Commander of the Pontifical Swiss Guard.

The Commander's Cross of the Order of St. Gregory the Great: March 12, 1942. Upon Mr. Camillo, of the Counts Pietromarchi, member of the Pontifical Noble Guard.

The Knighthood of the Order of St. Gregory the Great: March 12, 1942. Upon Mr. Count Guglielmo Salimei, member of the Pontifical Noble Guard.

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The Grand Cross of the Order of St. Gregory the Great, civil class: February 21, 1942. Upon Mr. Professor Guido Mazzoni, Senator of the Kingdom of Italy.

The Commander's Cross with Plaque of the Order of St. Gregory the Great, civil class: February 21, 1942. Upon Mr. Professor Dr. Silvio D'Amico (Rome).

February 27: Upon Mr. Ladislao de Velics (Hungary).

March 1: Upon Mr. Antonino Parlapiano-Vella, of the diocese of Agrigento.

April 9: Upon Mr. Engineer Dr. Giovanni Boselli (Rome).

May 5: Upon Mr. Umberto Natali (Italy).

The Commander's Cross of the Order of St. Gregory the Great, civil class: February 7, 1942. Upon Mr. Giovanni Finazzi, of the diocese of Bergamo.

February 14: Upon Mr. Engineer Guido Ferretti, of the diocese of Pozzuoli.

February: Upon Mr. Engineer Renato Boggio, of the same diocese.

February 17: Upon Mr. Engineer Knight Achille Petrignani (Rome).

February 20: Upon Mr. Doctor Engineer Ettore Vacchi, of the diocese of Faenza.

February 25: Upon Mr. Lorenzo Varvaro (Rome).

February 27: Upon Mr. Professor Engineer Giovanni Battista Ciccouetti (Rome).

March 12: Upon Mr. Carlo Lefebvre, of the archdiocese of Perugia.

March: Upon Mr. Andrea Todini (Rome).

March: Upon Mr. Tommaso Garavini (Rome).

March: Upon Mr. Count Venanzio Battibocca (Rome).

March: Upon Mr. Alfred, of the Counts Lazzaróni (Rome).

[*Latin ed. p. 182*]

18% Acta Apostolicae Sedis — Commentarium Officiale 1942. To the Reverend Don Mario Caracciolo, of the Princely family of Forino (Rome). To the Right Honorable Count Riccardo Ceccopieri (Rome). To the Right Honorable Count Alfonso Cagiano de Azevedo (Rome). To Mr. Camillo Antonini (Rome). To Mr. Attorney Francesco Saverio Parisi (Rome). 24. To Mr. Giovanni Biancardi, of the diocese of Lodi. April 14. To Mr. Giacomo Lauri Volpi, of the suburbicarian diocese of Albano. To Mr. Attilio Oreste Cassoni, of the diocese of Lodi. To Mr. Francesco Marzullo, of the archdiocese of Cagliari. 24. To Mr. Raimondo Marzullo, of the same archdiocese. 28. To Mr. Attorney Federico Raimondo Rodríguez, of the diocese of Lugo. May 5. To Mr. Accountant Agostino Glezzi, of the archdiocese of Milan. 16. To Mr. Francesco Di Vaira, of the diocese of Termoli. March 12. The Knighthood of the Order of Saint Gregory the Great, civil class: January

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30, 1942. To Mr. Tommaso Liverzani, of the diocese of Faenza. 31. To Mr. Attorney Sante Maria Panebianco, of the diocese of Patti. To Mr. Mario Martini, of the diocese of Bergamo. February 7. To Mr. Atto Guidetti, of the archdiocese of Modena. 12. To Mr. Giovanni Eligio Brom, of the archdiocese of Utrecht. 23. To Mr. Alvaro Manfredi (Rome). 27. To Mr. Antonio Ucelli (Rome). March 27. To Mr. Federico Pietro Wienhoven, of the diocese of Breda. To Mr. Angelo Villa (Rome). 31. April 10. To Mr. Engineer Carlo Antonelli, of the archdiocese of Spoleto. 12. To Mr. Arturo Harmat, of the archdiocese of Strigonia. To Mr. Cristiano Giuseppe Maria Bierwagen, of the diocese of Breda. 14. To Mr. Ottavio Vignati, of the diocese of Vicenza. The Commanderate of the Order of Saint Gregory the Great, military class: February 11, 1942. To Colonel Giacomo Sforza (Italy). To Count Giuseppe Antamoro, Knight of the Noble Pontifical Guard. March 12. The Grand Cross of the Order of Saint Sylvester: February 12, 1942. To Count Enrico Pocci (Rome). April 14. To Professor Pressitele Piccinini, of the archdiocese of Milan.

[*Latin ed. p. 183*]

Diarium Romanae Curiae 183. The Commission of the Order of Saint Sylvester: February 8, 1942. To the Reverend Mr. Giovanni Battista Pesenti, of the diocese of Bergamo.

To the Reverend Professor Carmelo Caristia, of the diocese of Caltagirone.

To the Reverend Professor Engineer Carmelo Fortunato Aquilina (Rome).

March 12. To the Reverend Doctor Gustavo Carlucci (Rome).

To the Reverend Professor Francesco Rutigliano, of the diocese of Bitonto.

To the Reverend Mr. Pietro Spaini, of the diocese of Novara.

March 31. To the Reverend Knight Oscar Simon (Rome).

April 5. To the Reverend Knight Giuseppe Scacchi, of the diocese of Como.

April 9. To the Doctor Carlo Cantoni (Rome).

April 10. To the Reverend Doctor Knight Guglielmo Stara-Pinna, of the archdiocese of Cagliari.

April 12. To the Reverend Mr. Giovanni Bavona, of the diocese of Grosseto.

To the Reverend Mr. Mario Gagliardi (Rome).

April 14. To the Reverend Mr. Arturo Mauprivez, of the archdiocese of Milan.

April 15. To the Reverend Mr. Umberto Fiore, of the archdiocese of Vercelli.

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To the Reverend Mr. Vincenzo Sala, of the archdiocese of Milan.

May 5. To the Reverend Doctor Edoardo Arze Quiroga (Bolivia).

To the Reverend Mr. Luigi Aranha Pereira (Brazil).

To the Reverend Mr. Ernesto Gaviria (Colombia).

To the Reverend Mr. Giuseppe Tinivella, of the diocese of Ivrea.

The Knighthood of the Order of Saint Sylvester: October 1941. To the Reverend Mr. Sinesio Leporati, of the diocese of Carpi.

January 15, 1942. To the Reverend Mr. Virginio Pedrazzi, of the same diocese.

To the Reverend Mr. Alessandro Di Battista, of the diocese of Teramo.

February 9. To the Reverend Mr. Ruben Barai, of the diocese of Prato.

To the Reverend Professor Luigi Marino, of the diocese of Caltagirone.

To the Reverend Mr. Carlo Farsetti, of the diocese of Fiesole.

To the Reverend Mr. Mario Scalaffa, of the archdiocese of Milan.

March 12. To the Reverend Mr. Costante Chiaravalle, of the same archdiocese.

To the Reverend Mr. Guerrino Arturo Fulvi, of the diocese of Pergola.

March 18. To the Reverend Mr. Domenico Brigida, of the diocese of Monopoli.

To the Reverend Mr. Giuseppe Ridoli (Rome).

March 19. To the Reverend Mr. Sebastiano Craveri, of the archdiocese of Turin.

March 25. To the Reverend Mr. Francesco Stella (Rome).

To the Reverend Mr. Giovanni Sabetti (Rome).

To the Reverend Mr. Raffaele Pasini, of the archdiocese of Milan.

To the Reverend Mr. Pietro Dotti, of the diocese of Como.

March 30.

[*Latin ed. p. 184*]

184 12 13 15 » 20 29 1 Acta Apostolicae Sedis - Commentarium Officiale, Aprilis 1942. To the Most Reverend Umberto Del Vescovo, of the archdiocese of Siena. » » To the Reverend Manlio Pat, of the diocese of Feltre. » » To the Reverend Mario Antonelli (Rome). » » To the Reverend Leandro Bucciantini (Rome). » » To the Reverend Riccardo Monti, of the diocese of Belluno. » » To the Reverend Luigi Prini, of the diocese of Casale Monferrato. May » To the Reverend Carlo Luraschi (Rome). NECROLOGY, February 4, 1942. The Most Reverend Conrad Abels, titular Bishop of Lagania. May 19 » The Most Eminent Cardinal Enrico Maria Alfredo Baudrillard?, of the titular church of St. Bernard at the Baths. May 20 » The Most Reverend

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Giulio Zicby, Archbishop of Colocza.

[*Latin ed. p. 185*]

Acta Apostolicae Sedis, Commentary, Official, Year XXXIV, July 14, 1942 (Series H, Volume IX), No. 7.

ACTS OF THE SUPREME PONTIFF

APOSTOLIC CONSTITUTION

I. CONCERNING THE PREFECTURE APOSTOLICA OF BANDOENG

THE APOSTOLIC PREFECTURE OF BANDOENG IN THE ISLAND OF JAVA IS RAISED TO THE RANK OF AN APOSTOLIC VICARIATE.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY:

Those things which appear to be beneficial for the increase of the Catholic faith in those regions, entrusted to the care of Missionaries, incite Us, with diligent study, to determine what is pleasing, as We fulfill the office of the apostolate.

Therefore, having been informed that in the Apostolic Prefecture of Bandoeng, through Apostolic Letters of the Roman Pontiffs, given in the year nineteen hundred and thirty-two, on the twentieth day of the month of April, erected by Our Predecessor, Pope Pius XI, from the territory detached from the Apostolic Vicariate of Batavia in the island of Java, and granted to the Order of the Holy Cross, or of the Crusaders, that the number of the faithful and the frequency of missionary works have increased to such an extent that they do not allow for a faint hope that greater fruits will be gathered from that arduous field day by day, We, with the counsel of the Most Reverend Fathers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and also with the venerable vote of the Most Reverend Brother John Panico, titular Archbishop, have decided to raise that Prefecture to the rank and dignity of an Apostolic Vicariate.

[*Latin ed. p. 186*]

186 Acta Apostolicae Sedis - Official Commentary. We have decreed that the Prefecture of Iustiniana Prima, the Delegate of the Apostolic See in Australasia, shall be elevated to the rank and dignity of a Vicariate Apostolic. Therefore, having carefully considered all matters, and with the consent of those whose interests are involved, and with full knowledge and the fullness of Our Apostolic authority, We erect and establish the aforemen-

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tioned Prefecture of Bandung as an Apostolic Vicariate, within the same boundaries by which it was previously contained, which We now wish to be called Bandung. We desire that this new Vicariate be entrusted, for Our true pleasure and that of the Apostolic See, to the aforementioned Congregation of the Holy Cross, whose members have so diligently labored in that region until now, and that they continue to do so in the future. To this Vicariate, and to its Vicars Apostolic for the time being, We grant all rights, privileges, honors, and powers, by which other Apostolic Vicariates and their prelates are commonly entitled and enjoy throughout the world, and We subject them equally to the same obligations and duties to which others are subject. All of these things, as above stated and established, We declare to be valid and effective, notwithstanding anything to the contrary. Furthermore, We decree that copies or extracts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full force and effect as if the original documents themselves were presented or shown. To no one shall it be permitted to infringe or contradict this decree of elevation, constitution, commission, statute, and Our will. If anyone should presume with rash audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-one, on the sixteenth day of the month of October, in the third year of Our pontificate.

ALOISIUS
Card. MAGLIONE
P. Card. FUMASONI BIONDI
a Secretis Status
S. C. de Propaganda Fide
Praef.
Ioseph Wilpert, Decanus
Collegii Proton. Apost.
Arthurus Mazzoni, Proton. Apost.
Loco & Plumbi Reg. in Cane.
Ap., vol. LXV, n. 53. - Al. Trussardi.

[*Latin ed. p. 187*]

Acta Pii PP. XII, 187 II, DE PRAEFECTURA APOSTOLICA DE SOERABAIA. SOERABAIA EST ERECTA IN VICARIATUM APOSTOLICUM. PIUS, EPISCOPUS, SERVUS SERVORUM DEI, AD PERPETUAM REI MEMORIAM.

Cum magno gaudio accipimus, in Praefectura Apostolica de Soerabaia, in insula Java, quae a felici memoria Pio Papa Undecimo, nostro praede-

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cessore, die quinta decima mensis Februarii, anno millesimo nongentesimo vigesimo octavo erecta est, et Sodalium curis Congregationis Missionis concredita, numerum christifidelium et missionalia opera post hos annos tantum incrementum fecisse, et ut ampliora in dies fructus ex eo arduo agro exspectare possimus, ut digna videatur, quae in maiorem dignitatis gradum provehatur.

De venerabilium Fratrum Nostrorum, Sacrae Congregationi de Propaganda Fide praepositorum, consilio, accedente quoque consensu venerabilis Fratris Ioannis Panico, Archiepiscopi titularis Iustinianensis et Delegati Apostolici Australasiae, omnibus mature perpensis, et quatenus opus sit, quorum intersit vel eorum qui sua interesse praesumant consensu, certa scientia et de apostolicae Nostrae potestatis plenitudine, harum Litterarum vi, Apostolicam quam supra diximus Praefecturam de Soerabaia in Vicariatum Apostolicum, iisdem finibus, evehimus et constituimus, et eam de Soerabaia, seu Sitirabaiensem appellari iubemus, et concreditam praefatae Congregationis Missionis manere volumus, ad Nostrum tamen et Sedis Apostolicae beneplacitum.

Huic igitur novo Vicariatui de Soerabaia, seu Surabaiensi, eiusque pro tempore Vicariis Apostolicis, omnia tribuimus iura, privilegia, honores et potestates, quibus ceteri per orbem Vicariatus Apostolici, eorumque Praesules, iure communi fruuntur et gaudent, eosque iisdem pariter adstringimus oneribus et obligationibus, quibus ceteri adstringuntur.

Quae omnia, uti supra disposita et constituta, rata et valida esse volumus et iubemus, contrariis quibuslibet minime obstantibus. Harum vero Litterarum transumptis aut excerptis, etiam impressis, manu tamen alicuius Notarii publici suscriptis, et viri in ecclesiastica dignitate vel officio constituti sigillo munitis, eamdem prorsus volumus haberi fidem, quae his Litteris haberetur, si ipsa et exhi-

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis - Official Commentary. Let this page of the edict, constitution, commission, concession, statute, and Our will be observed or made manifest. However, it is not permitted for anyone to infringe upon or contradict this page. If anyone, with reckless audacity, should presume to attempt this, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-one, on the sixteenth day of October, in the third year of Our pontificate. ALOISIUS. Card. MAGLIONE. P. Card. FUMASONI BIONDI, Prefect of the Secretariate of State. S. C. de Propaganda Fide. Joseph Wilpert, Dean of the Pontifical College. Arthurus Mazzoni, Pontifical Delegate. Registered in Lead, Canonical Archives, vol. LXV, no. 51. - Al. Trussarcli.

III. CONCERNING THE APOSTOLIC PREFECTURE OF POERWOKERTO. THE APOSTOLIC PREFECTURE OF POERWOKERTO IS

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ERECTED INTO AN APOSTOLIC VICARIATE BEARING THE SAME NAME. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY OF THE EVENT. It seems very fitting to raise the Apostolic Prefecture, which has not made a moderate increase in the number of the faithful and in works, to a higher rank. Therefore, it has come to Our knowledge that the Apostolic Prefecture of Poerwokerto, which, from the Apostolic Vicariate of Batavia, on the island of Java, was erected by Apostolic Letters with great zeal by Our Predecessor, Pope Pius XI, of blessed memory, on the twenty-fifth of April, in the year nineteen hundred and thirty-two, and which has been entrusted to the care of the Apostolic Congregation of the Sacred Heart of Jesus, has greatly progressed, with God's help, both in the number of the faithful and in missionary works, and is giving greater and greater hope of abundant fruits from that arduous field; concerning which, Our Venerable Brothers, the Cardinals of the Holy Roman Church, in the Sacred Congregation of Propaganda.

[*Latin ed. p. 189*]

The acts of the Holy Fathers, 189, XII. By the counsel of the superiors, and also with the consent of the venerable Father John Panico, titular Archbishop of Iustiniana Prima and Apostolic Delegate to Australasia, after mature deliberation, and having ensured that those present, or those who might have an interest, have given their consent, we, with certain knowledge, elevate and establish that Prefecture of Poerwokerto, with its established boundaries, to the rank and dignity of an Apostolic Vicariate, and we wish it to be called the Apostolic Vicariate of Poerwokerto, or Puruokerto, and we wish and command that it remain entrusted to the Missionaries of the Most Sacred Heart of Jesus, for our pleasure and that of the Apostolic See. Therefore, to this new Apostolic Vicariate of Poerwokerto, or Puruokerto, and to its Apostolic Vicars for the time being, we grant all rights, privileges, honors, and powers, with which other Apostolic Vicariates and their prelates enjoy and are endowed by common law, and we likewise subject them to the same obligations and duties with which others are burdened. All of these things, as above established and decreed, we wish and command to be considered valid and effective, notwithstanding any contrary provisions. Furthermore, we wish that copies or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall have the same full validity as if the original documents themselves were presented or shown. To no one is it permitted to infringe upon or contradict this decree, constitution, commission, concession, statute, and our will. If anyone, with reckless audacity, should presume to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given

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at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-one, on the sixteenth day of the month of October, in the third year of Our pontificate.

ALOISIUS
Card. MAGLIONE
P. Card. FUMASONI BIONDI
a Secretis Status
S. G. de Propaganda Fide
Praef. Alfridus Vitali, Proton. Apost.
Franciscan Hannibal Ferretti, Proton. Apost.
Loco & Plumbi Reg. in Oanc. Ap., vol. LXV, n. 55. - Al. Trussardi.

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis - Commentarium IV Officiale. The territory belonging to the Denver diocese is being separated from the Denver diocese to form a new diocese: the "Pueblo" diocese. It is the judgment of the servants of God that, for the perpetual memory of the alteration of the boundaries of the churches within the Catholic world, if circumstances and the times require it, this will undoubtedly contribute greatly to the more easy and salutary exercise of spiritual governance and pastoral ministry. Considering this, We have deemed it fitting to separate a portion of the territory from the Denver diocese and to erect a new diocese therefrom. Therefore, with the counsel of Our Most Reverend Brothers, the Cardinals, Prefects of the Sacred Congregation of the Consistory, and with the assistance of the Most Reverend Brother Hamleto Giovanni Cicognani, titular Archbishop of Laodicea in Phrygia, Apostolic Delegate in the United States of America, and supplementing what is necessary, by the fullness of Our Apostolic authority, We hereby permanently separate from the Denver diocese the aforementioned portion of territory, comprising the following civil counties: Mesa, Delta, Montrose, San Miguel, Ouray, Dolores, San Juan, Montezuma, La Plata, Gunnison, Ouray, Hinsdale, Mineral, Archuleta, Conejos, Rio Grande, Alamosa, Fremont, Custer, Huerfano, Costilla, Pueblo, Crowley, Kiowa, Otero, Bent, Prowers, Las Animas, and Baca, and from this detached territory We erect a new diocese, which We wish to be called the "Pueblo" diocese, and We decree that it shall be within the boundaries of the Church of Denver. We establish the episcopal seat of this diocese in the city of Pueblo, and therefore We raise that city to the rank of an episcopal see, granting it all the rights and privileges with which other episcopal sees are endowed. Furthermore, We designate the cathedral in the parish church dedicated to the Most Sacred Heart of Jesus, located in that city, and We therefore elevate it to the rank and dignity of a cathedral church, granting to the bishops of Pueblo, for the time being, all the rights, privileges, honors, insignia, favors, and graces

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with which other cathedral churches and their prelates are commonly endowed and enjoy, and We grant them equally the same.

[*Latin ed. p. 191*]

The acts of Pope Pius XII, paragraph 191: We establish the burdens and obligations to which others are bound. We constitute this new diocese of Pueblo as a suffragan of the Church of Denver, through other Our Letters, sealed with the leaden seal, given this very day, which elevate it to the metropolitan rank, and therefore we place the bishops of Pueblo under the jurisdiction of the metropolitan Archbishop of Denver. As for the governance, administration, and endowment of this new diocese, We command that a Vicar Capitular or Administrator be elected in the event of a vacancy in the see, and that the rights and obligations of the clergy and the faithful, and other matters of this kind, be observed, as prescribed by the sacred canons and the Third Plenary Council of Baltimore. With regard to the clergy in particular, We decree that as soon as these Our Letters concerning the erection of the diocese are mandated for execution, the clergy of that Church shall be considered to be assigned to that territory, where they legitimately reside. Since the circumstances of the present time do not permit the immediate establishment of a Chapter of Canons in this diocese of Pueblo, We grant that, in the meantime, diocesan Consultors be chosen and used in place of the Canons, for the purpose of legal proceedings. Furthermore, We wish that all documents and records pertaining to this new diocese and its clergy and faithful be delivered as soon as possible from the chancery of the Denver diocese to the Episcopal Curia of Pueblo, so that they may be carefully preserved in its archives. For all of these matters, which We have arranged and established, We appoint the aforementioned Reverend Brother Hamlet John Cicognani, Our Apostolic Delegate in the United States of North America, to see to their execution, and therefore We grant him the necessary and appropriate powers, including the power to delegate any person constituted in ecclesiastical dignity to carry out the aforementioned purpose, and We impose upon him the obligation to transmit a true copy of the executed acts as soon as possible. Moreover, these Letters and everything contained therein, even with regard to those who may be concerned, or who may believe that their interests are involved, even if they are worthy of specific and individual mention, and who have not been heard, or who have not agreed to the foregoing, shall never be deemed to be subject to any defect of surreptition, or fraud, or nullity, or of Our intention, or of any other, even substantial and unforeseen, defect, but that they, as having been made and issued with full knowledge and authority, shall always remain valid and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply, and if, by any means, knowingly or unknowingly, anything should happen to be attempted against them by anyone, with any authority, We will and

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decree that it shall be entirely void and of no effect; notwithstanding, as may be necessary, the rules in synodal, provincial,

[*Latin ed. p. 192*]

192 Acta Apostolicae Sedis - Official Commentary on general and universal Decrees, on special or general Constitutions and Apostolic ordinances, and on any other dispositions of Our Predecessors, the Roman Pontiffs, and on all that is contrary to these, even those deserving of special mention, to all of which We derogate by the present document. Finally, We wish that these Letters, whether transcribed or printed, but signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, be given precisely the same validity as if these Letters themselves were presented or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, decree, mandate, delegation, derogation, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-one, on the fifteenth day of November, in the third year of Our Pontificate. ALOISIUS Cardinal MAGLIO, Secretary of State. Fr. RAPHAEL C. Cardinal ROSSI, Secretary, Congregation of the Holy Office. Carolus Jt?-espighi, Protonotary Apostolic. Franciscus Hannibal Ferretti, Protonotary Apostolic. In the place of Plumb, Register in the Apostolic College, vol. LXV, n. 79 - Al. Trussardì. SANCTAE FIDEI - The Diocese of DUBUQUE (DENVER), united to the Ecclesiastical Province of SANCTAE FIDEI, and the new Ecclesiastical Province of DENVER is erected, formed from the Diocese of DENVER, raised to the metropolitan rank, and from the suffragan cathedrals of CHEYENNE and PUEBLO. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter.

That which appears more conducive to the greater good of the Christian people and to their spiritual welfare, and which will make their governance easier, We, in this sublime chair of the Princes of the Apostles, have decided to do.

[*Latin ed. p. 193*]

Following the rites, we strive, with diligent study, to fulfill what is required. Guided by this purpose, considering the ecclesiastical provinces of the Holy Faith and Dubuque, located in the United States of America, which extend over a very large territory, we deemed it necessary to define their boundaries differently and to establish a new province. Therefore, after consulting with our Venerable Brothers, the Cardinals of the Sacred Roman Church, who are in charge of Consistorial Affairs, and after hearing the Venerable Brother Hamlet John Cicognani, titular Archbishop of

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Laodicea in Phrygia, Apostolic Delegate in the United States of America, and after carefully considering everything, we decree, so that it may be fitting, with the fullness of our Apostolic authority, that, first, we separate the Denver diocese from the province of the Holy Faith, from which, on this very day, the newly established diocese of Pueblo has been separated by our Apostolic Letters; together with the clergy and the people; then, we elevate and ennoble the cathedral of Denver to the rank and dignity of a metropolitan church. Furthermore, we separate the diocese of Cheyenne from the ecclesiastical province of Dubuque, and we establish both it and the aforementioned new diocese of Pueblo as suffragan dioceses of the metropolitan Church of Denver. These dioceses, along with the diocese of Cheyenne and the diocese of Pueblo, will form the new ecclesiastical province of Denver. To this new metropolitan Church of Denver and to its Archbishop for the time being, we grant all the rights, privileges, insignia, prerogatives, and honors with which other metropolitan churches and their prelates are commonly endowed and enjoy; in particular, we grant to the Archbishops of Denver the right to carry the cross before them within the boundaries of their province and to use the pallium, according to the liturgical laws, after it has been duly requested and obtained in the Sacred Consistory. Furthermore, we subject the same metropolitan Church of Denver and its Archbishop for the time being to the same burdens and obligations to which other metropolitan churches and their prelates are subjected. For all of the above matters, as established and decreed, we entrust the execution to the Venerable Brother Hamlet John Cicognani, whom we mentioned above, the Apostolic Delegate in the United States of America, and we grant him the necessary and appropriate powers, including the power to delegate, to any person in ecclesiastical office, in order to achieve the purpose for which this is done; and we charge him with the duty of sending to the Sacred Congregation for Consistorial Affairs, as soon as possible, a certified copy of the acts of the execution. These present Letters and everything contained therein shall never be revoked or amended.

[*Latin ed. p. 194*]

1 194 Acta Apostolicae Sedis – Official Commentary: It is possible that acts of the Apostolic See may be noted, impugned, or brought into controversy due to a flaw or defect, whether of substance or unforeseen, or due to any other reason whatsoever; but We declare and ordain that such acts, as having been performed and issued with full knowledge and authority, shall always remain valid and effective, and shall produce and obtain their full and complete effects, and that they must be inviolably observed by all to whom they pertain; and if, contrary to this, anyone should attempt to interfere with them, knowingly or unknowingly, We will and decree that such interference shall be entirely null and void. Nevertheless, this shall not prejudice the observance of the rules established in synodal, provincial,

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general, and universal Councils, in special or general Apostolic Constitutions and Ordinances, and in any other provisions of Our Predecessors, the Roman Pontiffs, and in all other contrary provisions, even those worthy of special mention, to all of which We hereby derogate by the present decree. We wish and command that these Letters, whether transcribed or printed, but signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall be given the same full faith and credit as if they themselves were presented or shown. To no one shall it be permitted to infringe or contradict this page of dispensation, dismemberment, constitution, erection, concession, subjection, statute, mandate, derogation, delegation, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-one, on the fifteenth day of November, in the third year of Our Pontificate. ALOISIUS Card. MAGLIONE, Fr. RAPHAEL C. Card. ROSSI, from the Secretariat of State, Sacred Congregation of the Consistory, Alfonsus Carinci, Apostolic Protonotary, Alfridus Vitali, Apostolic Protonotary.

Place £8 of Lead, Register in the Apostolic College, volume LXV, number 78 – Al. Trussardi.

[*Latin ed. p. 195*]

By the authority of the Holy Father, Pope Pius XII, in the year 1954, the following is declared:

The Church of Saint Fidentina, located in the town of "Monticelli d'Ondina" within the Diocese of Fidenza, is hereby elevated to the dignity of a Minor Basilica in honor of Saint Lawrence the Martyr.

For the perpetual memory of this event:

It is fitting and proper that the Church of Saint Lawrence the Martyr, located in the town of "Monticelli d'Ondina," be recognized among the most distinguished churches, having been dedicated to Saint Lawrence the Martyr. This church, built in the fifteenth century, is a masterpiece of art, consisting of three naves, and is therefore worthy of being counted among the sacred monuments of the Italian nation. The bell tower, from which the sound of eight bells calls the faithful to the sacred liturgical functions, is adorned with great beauty, thanks to the efforts of the Rector and his co-presbyters, who have embellished it with beautiful furnishings and decorations.

Furthermore, this same church, which was already established as a parish and collegiate church by Our Predecessor, Pope Paul II, has since been granted numerous honors and indulgences. Now, it is also fitting that it serve as the seat of a vicariate forane, given the importance of the

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town, in which important civil services are located for the surrounding region.

Therefore, since the Bishop of Fidenza has earnestly requested, through prayers, that the current Rector, along with his citizens, be granted the honor of elevating their parish-collegiate church to the dignity of a Minor Basilica, and after consulting with Our Venerable Brother, the Cardinal Bishop of Praeneste, Prefect of the Sacred Congregation for the Ritus, we have freely and willingly decided to grant this request.

Therefore, by Our Apostolic authority, and by the tenor of these Letters, we hereby declare that the parish-collegiate church dedicated to Saint Lawrence the Martyr, located in the town of "Monticelli d'Ondina," within the Diocese of Fidenza, is, with all the privileges proper to this title, adorned with the dignity of a Minor Basilica, by Our benevolence.

Notwithstanding any objections to the contrary.

These things are granted, and We decree that these present Letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that they shall fully and completely benefit those to whom they pertain, now and in the future; and that they shall be duly judged and defended.

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis - This commentary is to be considered binding and valid from this moment forward, and it shall be rendered null and void if anything contrary to these provisions is attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-eighth day of the month of February, in the year 1942, the third year of Our Pontificate. A. Card. MAGLIONE, Secretary of State.

ADDRESS TO THE MOST EM. AND REV. CARDINALS, ON THE FEAST OF SAINT EUGENE I.

The words that the venerable Dean of the Sacred College addressed to Us, with the fervor and sweetness characteristic of him, in the name of you all, Venerable Brothers and beloved Sons, bear witness, upon the return of the feast of Our heavenly Patron and Predecessor in the supreme pastoral office, to the assurance of your fervent wishes, your constant prayers, and your tireless collaboration in the governance of the universal Church, and they awaken in Our heart an echo that is not only grateful and lasting, but singularly profound.

In this depth of heart, We, like Paul, kneel before the Father of our Lord Jesus Christ, from whom every family in heaven and on earth takes its name; and, through faith, being rooted and grounded in charity, we comprehend the breadth, and length, and height, and depth: so that these your words, and even more so the noble sentiments of which they are the expres-

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sion, resound in perfect accord with the grand symphony of the Catholic world, the supernatural harmony of which reveals to Us the height of its intrepid faith above all earthly divisions, the depth of its sincere love, the breadth of its absolute fidelity, the length of its persevering trust and hope.

Among the voices of the Christian people, of the Clergy, of the Episcopate of the various rites, the homage of the Roman Church's Senate rises with a prominent note, signifying and symbolizing the unanimity of thought and affection of all those on earth who are united and live in the faith of Christ and in the fidelity to the Church founded by Him, a unanimity that is manifested in all its triumphant concord, in its open spontaneity, in its holy origin, in its unshakable firmness resting on divine foundations.

We know well, Venerable Brothers and beloved Sons, that the intimate essence of such sentiments of veneration, dedication, and love, does not apply to any merit of Our weak and unworthy person. (Eph. III, 14-18).

[*Latin ed. p. 197*]

Acts of the Popes, 197, December. For it is from a higher source that it springs forth and descends, by which you call upon Us and see in Us the common Father and the Vicar of Christ, and you reflect upon the sacred character, the sublime purpose, and the power of the pontifical keys, the supreme ministry and apostolate, which the inscrutable divine counsel, after the most grievous departure of Our venerated and glorious Predecessor, Pope Pius XI, placed upon Our shoulders. From that day, already gleaming with the flashes of the approaching storm, not unaware nor unprepared for the accumulation of ever-increasing duties and concerns, anxieties and trials, which this hour of formidable events would pour into the bitter chalice of Our Pontificate; from that day, more than once, Our thoughts have turned to the words with which the holy candor of a Bernard of Clairvaux reminded Pope Eugene III – drawn from the silence of solitude and contemplation to the Chair of Peter – of the highest dignity, but even more of the grave burden of his office: "You have come to a more difficult place, but not a safer one; to a higher place, but not a more secure one. This place is truly terrible, terrible. I say, this is a holy place; it is the place of Peter, the Prince of the Apostles, where his feet stood. It is the place that the Lord appointed as the lord of his house, and the prince of all his possessions." In this place of Peter, Prince of the Apostles, near his tomb, opened to him by a cross turned upside down by his immense veneration for the Cross of the Divine Redeemer, the beating of Our heart, though humbled, rises in the air of martyrdom and sacrifice for the Bride of Christ, upon whose forehead the blood of Christ, which makes her more radiant and beautiful, shines forth, mingling with the blood of the thousands and thousands of martyrs, her sons, and of her Popes.

2. In this extraordinary gravity of the present hour, Our conscience

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feels the responsibility that binds Us before the Eternal Supreme Priest and Shepherd, for the souls entrusted to Us in custody; but all the more keenly do We feel it, all the more consoling and invigorating to Our soul is the experience, which is ever more deeply rooted and confirmed: that the mysterious power of divine grace, as it does not fail even amidst the turmoil and fury of this world, shaken by the fever of a crisis for life and death, so now, as soul and as defense and comfort, it is closer than ever to its Church. In this stormy sea, amidst the growing waves of hatred, the waves of love, which carry and turn the faithful towards the rock that is the See of Peter, become the oil that calms the billows, that averts shipwreck; a promising sign of victory over the storms, a dawn of salvation, and.

[*Latin ed. p. 198*]

198 Acta Apostolicae Sedis - Official Commentary on renewal, a gentle murmur like a peaceful zephyr, the sound of which would make anyone who closed their ear seem too harsh. What hidden power, unattainable by earthly hands, inaccessible to worldly flattery, unassailable by any weapon of conflict, reveals to millions and millions of souls within the Church of Christ their joy and their pride, their health and their happiness, the constancy of their faith and their love, the goal of their fidelity, and the light of their hope? Who teaches them to remain faithful to her, when in many places, adherence *cum Ecclesia* is merely suffering *pro Ecclesia*? Who draws them and impels them to love this Church—for whom, as in the past with her divine Founder, the modern Herods and Pilates have prepared the garments of mockery and the crown of thorns—if not the contemplation of her as the Bride of Christ, in her maternal compassion mystically imitating the sufferings of the Redeemer, and therefore so much more lovable and worthy of fervent and unconditional love? Many waters could not extinguish charity: we can, Venerable Brothers and beloved Sons, confidently exclaim even today, burning with gratitude towards the Almighty, that even in this violent storm of the human sea, He walks and calms the raging waters, and watches over, and guides the ship of Peter through the darkness, working through His grace such a spiritual miracle of unwavering faith, serene hope, and strong love, day by day, in millions of His elect. This gratitude towards God moves us, and we feel a paternal and deeply felt gratitude, even for those who, cooperating with grace, give the world an example of generosity and greatness of spirit, which recalls the valiant and heroic figures of the most beautiful ages of the past. 3 Never perhaps has the peaceful action of these strong and faithful souls for the preservation and spread of the Kingdom of God been so relevant, so vital, so effective, and so full of promise, as it is today. To a Church which never lacks true heralds of the truth, shining models of heroic virtues, luminous guides of the spirit, frank and insightful shapers and teachers of noble humanity and active charity, pure lilies of innocence, and crimson roses of foreheads ready to

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confess the faith even at the cost of their lives; to such a Church, God, do not doubt, has marked the time when countless minds and countless hearts, who still listen to other voices and follow other ideals, or rather, false idols, will be ready to lend a new ear and a new...

Can. VIII, 7.

[*Latin ed. p. 199*]

Acta Pii PP. XII 199: Hope in the sermon on the mountain of love and brotherhood, not deceitful. When, then, this humanity, formerly so proud of its wealth, and today more than ever conscious of the poverty of its spirit, wanders lost in its confusion before the inevitable and decisive crossroads of its progress, it will return to see, in the bright horizon of a genuine Christianity, immutably profound and rich, and full of fruitful and vast forms of family and social life, Christ shining forth, the light of the world, true God and true man, while the flickering lights of false prophets will lie extinguished; then many of good will and clear understanding will not delay to comprehend that the salutary mission of the Church of Christ is not a dream of the past, nor a tired awakening, but rather the continuation of a present that has lasted for centuries, which renews itself every day, and with itself renews every civilization to which it is joined and which it knows how to perfect; a present that plants a future rich in promises, bringing new seeds, generators of healthy and wonderful fruits through fruitful maturity. Then, on the threshold of a new and true order of peoples, the word of the Master will resound, to whose Heart, inflamed with love, sign and source of grace, this month is dedicated: *Behold, I stand at the gate and knock. If any man shall hear my voice and open to me the door, I will come in to him and will sup with him.* What will be the response to this divine voice of Christianity? What will be the response of the entire human family? Our duty, Venerable Brothers and beloved Sons, favored collaborators in Our apostolic ministry, the duty of all members of the Episcopate, of all those invested with the priesthood, of all souls consecrated to God in the religious state, of all lay people who collaborate in the hierarchical apostolate, indeed of all the faithful, is to spiritually prepare, with prayer and with example, with purification and with penance, with work and with sacrifice, this future encounter between Christ and a world more than ever in need of His light and His grace, of His help and His salvation, so that on this encounter may finally shine the providential hour of new concord and of beneficial common endeavors. With this vow in our hearts and with this prayer on our lips, we reciprocate the greetings offered to us, with sentiments of unwavering esteem and lively gratitude, on this day that makes Our heart so sweet in raising the hope of heavenly favors and the trust in the protection and help of Our great Patron and holy Pope Eugene I; while We impart to each of you, and to all those included in your

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intention, the Apostolic Blessing. 4 Apoo. Ili, 2 0.

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE SACRED OFFICE

DECREE CONCERNING CERTAIN PRECAUTIONS TO BE OBSERVED IN MATRIMONIAL CASES OF IMPOTENCE AND CONSUMMATION.

With singular care, provision must be made, and the Church has provided, that in matrimonial cases involving impotence and lack of consummation, the necessity of obtaining juridical proof, even sometimes through a physical examination of the spouses, be always appropriately balanced with the natural and Christian sense of modesty, never in any way obscured, but rather, especially in the case of women, zealously fostered. This is already evident from numerous documents of this Supreme Holy Congregation, among which it suffices to recall two Instructions: one published in the year 1858, entitled "For the Conduct of Proceedings Concerning a Husband's Impotence and the Failure of Marital Consummation," and the other given in the year 1883 to the Eastern Rite Bishops (art. 5, concerning the impediment of impotence). In the former of these Instructions, it is clearly stated how great care must be taken in all such examinations, so that nothing be done that is contrary to divine law and the virtue of chastity"; and this continued solicitude of the Church is reflected in the Code of Canon Law, which stipulates that in cases of impotence and lack of consummation of marriage, the physical examination of the spouses shall be made "unless it clearly appears to be obviously useless" (can. 1976) and "observing fully the rules of Christian modesty" (can. 1979, 3). To ensure that these legal prescriptions are strictly observed, the Eminent and Reverend Fathers of this Supreme Holy Congregation, entrusted with safeguarding the faith and morals, in a plenary session on the feast of Corpus Christi, June 3, 1942, deemed it opportune to either recall the following, or to prescribe them anew.

1. The physical examination of the spouses, especially of the woman, is omitted if it is obviously useless, according to the "Rules to be Observed in Proceedings Concerning Marriage."

[*Latin ed. p. 201*]

"By the Most Holy Sacred Congregation of the Holy Office, approved and not yet completed," concerning matters published by the Sacred Congregation of the Discipline of the Sacraments, on May 7, 1923 (article 86):

a) If the consummation could not be ascertained because the time, place,

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or manner for consummating the marriage were lacking;

b) If it is already established concerning the woman's infirmity.

To these two cases, two others must be added, namely:

c) The examination may be omitted if, considering the moral excellence of the parties and witnesses, and after seriously considering their dispositions of mind, as well as other aids or arguments, it appears to the judgment of the Ordinary that there is already complete proof of impotence or of the lack of consummation;

d) The woman's examination may be omitted if, from the examination of the man, it is fully established that he is incapable of consummating the marriage.

2. Whenever a physical examination of the spouses is required to obtain the necessary proof, expert physicians should be appointed to examine the man, and two women should be designated to examine the woman (in accordance with canon 1979, 2), who are either graduates with a doctorate in the art of medicine, or at least possess legitimate expertise in the art of obstetrics, attested by a certificate.

3. If, however, these women are not available to perform the examination, it will be permissible for the Ordinary, with the consent of the woman to be examined, to entrust the examination to men, who, however, must not only be distinguished in the medical art, but also be commended by their piety and honesty, and be of mature age and character, and who must be warned by the Ordinary or judge to strictly observe the rules of Christian modesty; and who must not proceed with the examination unless an honest matron is present, designated for this purpose (canon 1979, 3).

4. If the woman refuses the examination itself or the assistance of the men, the examination or the intervention of the men must not be insisted upon; it will then be sufficient to warn her of the legal consequences of her refusal, or of the greater difficulty, or even the probable impossibility, of obtaining proof of her purpose.

5. After the examination by the women, their oral testimony shall be heard by the Tribunal itself, but always in the presence of a physician who is truly expert in these matters and of clear honesty, who may offer his observations and appropriate questions.

6. The examination of the woman, who is a party in the case, which must be conducted with questions put to her in accordance with the law, shall always take place before the Tribunal, but by a physician who is of mature age and character, and distinguished by his piety, chosen by the Ordinary, without exception.

7. In drawing up judgments in such proceedings, especially if these must be made publicly, it is necessary to avoid excessive and minute descriptions of things: the facts and reasons should be explained in measured words.

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*Acta, vol. IX, n. 7. — July 14, 1943.

[*Latin ed. p. 202*]

Acts of the Apostolic See – Official Commentary. All that which the Most Holy Pope Pius XII, during an audience on June 11, 1942, was informed of, He deigned to approve, and ordered to be made of public law and to be observed by all, notwithstanding any contrary things, even those worthy of special mention, and with all other things to be observed remaining in force according to law. Given in Rome, from the Offices of the Holy Office, on June 12, 1942. I. Pepe, Secretary of the Holy Congregation of the Holy Office. SACRED CONSISTORIAL CONGREGATION OF PADERBORN-HILDESHEIM • DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES. The faithful of the parishes of Hesslingen and Hehlingen, belonging to the archdiocese of Paderborn, petitioned the Apostolic See that they be separated from the aforementioned archdiocese and united with the diocese of Hildesheim, with its own territory. Likewise, the inhabitants of the town of Calvoerde and the surrounding territory, belonging to the diocese of Hildesheim, requested that the aforementioned properties be separated from that diocese, due to their great distance, and incorporated into the archdiocese of Paderborn. Furthermore, the Most Holy Pope, Our Lord Pius, having considered the matter with due deliberation, with the consent of the Ordinaries of both dioceses, benevolently accepted the petitions presented. Therefore, by the authority of the present Consistorial Decree, he decreed that the parishes of Hesslingen and Hehlingen be separated from the archdiocese of Paderborn and permanently united with the diocese of Hildesheim; likewise, he decreed that the town of Calvoerde and the surrounding territory, according to the request of the diocese of Hildesheim, be separated and permanently incorporated into the archdiocese of Paderborn. To oversee the execution of these matters, His Holiness has deigned to appoint the Most Reverend Caesar Orsenigo, titular Archbishop of Ptolemais in Libya, and Apostolic Nuncio in Germany.

[*Latin ed. p. 203*]

The Sacred Congregation of the Consistory, granting the necessary and opportune faculties, including the power to delegate, for the purpose in question, any man established in ecclesiastical dignity, orders that, as soon as possible, a true copy of the executed act be sent to this Sacred Consistory. Given in Rome, from the offices of the Sacred Consistory, on the 14th of March, 1942. Fr. R. C. Card. Rossi, Secretary. L. £B S. V. Santoro, Advisor.

Regarding the Vicariate of Pompeiana, which is a territorial vicariate of the diocese, with a Pontifical Sanctuary, possessing a special law, according to canon 319 § 2 of the Code of Canon Law, as contained in the Apostolic Constitutions and Decrees issued concerning it. Since not all mat-

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ters pertaining to ecclesiastical governance, discipline, and administration are covered therein, the Most Holy Pope Pius Divine Providence, Pope XII, has benevolently decreed, in the present Consistorial Decree, that, for this vicariate and sanctuary, when special provisions are lacking in the aforementioned particular law, the laws of common law shall be applied, with appropriate distinctions. Furthermore, the Ordinary who governs the vicariate shall administer the sanctuary as a Delegate of the Holy See.

Moreover, since the territory of the Pontifical Basilica of the Most Blessed Virgin Mary remains exempt from the jurisdiction of the parish of the Most Holy Savior, which exists within the vicariate, the Most Holy Pope has benevolently granted that, in addition to the Ordinary, the parochial functions be exercised there also by the Rector of the Basilica, or, if he is lacking, by another priest habitually delegated by the Ordinary; this includes assisting at marriages, with due regard for the laws that must be observed.

Furthermore, it is decreed that the Council of the Vicariate, established by the Apostolic Constitution of the Most Blessed Virgin, dated May 8, 1926, shall be considered, at the same time, as the Council for the administration of the Pontifical Sanctuary, and that henceforth it shall consist of four members appointed by the Sacred Congregation of the Consistory, proposed by the Ordinary of the vicariate, of whom one shall be designated for the office of Vicar General, according to common law.

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis - Official Commentary. Finally, that which pertains particularly to the College of Cardinals or Commission for the protection and oversight of the spiritual and temporal affairs of the Pontifical Sanctuary, confirmed by the same Apostolic Constitution. His Holiness has decreed that the aforementioned shall be permanently constituted by the Cardinals from the Secretariate of the Sacred Congregation Consistorial, namely, as President, the Cardinal Prefect of the Sacred Congregation of Councils, and the Cardinal from the Secretariate of State. All contrary provisions notwithstanding. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 21st of March, 1942. Fr. R. C. Card. Rossi, from the Secretariate. L. ffr S. V. Santoro, Assistant.

III. APPOINTMENTS OF BISHOPS. Our Most Holy Lord, Pope Pius XII, by divine Providence, has, through successive decrees of the Sacred Congregation Consistorial, provided new pastors for the following churches:

On May 1st, 1942:

— To the Metropolitan Church of Cologne, he appointed the Reverend Joseph Frings, Rector of the Major Seminary of the same Archdiocese.

On May 2nd:

— To the titular episcopal See of Lyria, he appointed the Reverend Wilhelm Peter Adrian Maria Mutsaerts, parish priest in Tilburg, whom he

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established as Coadjutor with the right of succession to His Excellency, the Most Reverend Arnold Francis Diepen, Bishop of Bois-le-Duc.

On May 11th:

— To the Metropolitan Church of Medellín, he appointed His Excellency, the Most Reverend Joachim García, formerly Bishop of Saint Martha.

On May 16th:

— To the Cathedral Church of Portugal, he appointed His Excellency, the Most Reverend Augustine De Jesus y Sousa, formerly Bishop of Lamego.

On June 20th:

— To the Metropolitan Church of Popayán, he appointed His Excellency, the Most Reverend John Emmanuel González, formerly the titular Archbishop of Aenus.

— To the titular episcopal See of Leucena, he appointed the Reverend George Petit, General Vicar of the diocese of Châlons, whom he established as Coadjutor with the right of succession to His Excellency, the Most Reverend Charles Mary Andrea Ginisty, Bishop of Verdun.

On June 23rd:

— To the Cathedral Church of Bagnoregio, he appointed the Reverend Aloysius Rosa, prior-parish priest of the town of Bagnone, in the diocese of Pontremoli.

[*Latin ed. p. 205*]

The Sacred Congregation for the Propagation of the Faith 205. THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. PROVISIONS REGARDING CHURCHES. By the following decrees, given by the Sacred Council for the Propagation of the Christian Name, Our Lord, Pope Pius XII, by divine Providence, has deigned to provide for the following Churches, namely: on February 23, 1942. — To the titular episcopal Church of Hólar, he appointed the Reverend Father John Gunnarson, of the Society of Mary of Montfort, whom he established as Apostolic Vicar of Iceland. On February 24. — To the cathedral Church of Geraldton, he appointed the Reverend Father Alfrid Joseph Gummer, a priest of the diocese of Bathurst. — To the titular episcopal Church of Lamdia, he appointed the Reverend Father Saint Ubierna, O.P., whom he established as Apostolic Vicar of Thai-Binh in Indochina. — To the titular episcopal Church of Coire, he appointed the Reverend Father Edward Rostaing, a missionary of the Blessed Virgin of La Salette, whom he established as Apostolic Vicar of Antsirabè. On February 25. — To the titular episcopal Church of Rusaditana, he appointed the Reverend Father John Tharsicius Senner, O.F.M., whom he established as Apostolic Vicar of Chiquitos. On April 15. — To the cathedral Church of Mandetria, he appointed the Reverend Father Peter Cule, hitherto the same diocese's Vicarious Capitular. On April 28. — To the titular episcopal Church of

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Cynopolis in Egypt, he appointed the Reverend Father James Eich, a priest of the Institute of the Oblates of Saint Francis de Sales, whom he established as Coadjutor with right of succession to His Excellency, the Reverend Father Joseph Kleemann, Apostolic Vicar of Magni Namaqualand.

THE SACRED CONGREGATION FOR RITES. DECREE REGARDING FUNCTIONS FOR THE DECEASED. Since several local Ordinaries have inquired of this Sacred Congregation for Rites concerning how they ought to conduct themselves with regard to funeral rites, which, especially in this time, are also celebrated by the relatives of the deceased even on days...

[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis - The official commentary states that, for the observance of the feasts of the dead or for the celebration of funerals, the celebration of Mass is universally requested; moreover, the Holy Roman Congregation strongly urges that, in performing such functions, care be taken to observe completely the prescriptions contained both in the Roman Ritual (title V, chapter I, paragraph 8, and chapter III, paragraph 18), and in the new rubrics of the Missal (Additions and Variations in the Rubrics of the Missal, title III, section 4). However, in funerals, if Mass is celebrated, it should always be done in song, unless it concerns the poor; the practice of reciting it without song, even when the funeral has an outward appearance of solemnity, is to be rejected. Whenever, for a reasonable cause, a funeral service must be performed with a shorter or simpler rite, it should nevertheless be carried out with the gravity and piety that both the reverence due to the sacred rites and the edification of the people require. Regarding the nature of the funeral Mass, the funeral Mass is said, according to the new rubrics (Additions and Variations, loc. cit., paragraph 4), when the body of the deceased is physically or, at least, morally present. The body is considered to be present in either of the following two circumstances, immediately after death (Sacred Congregation, decree 3755, § 2); but not beyond two days after death (Sacred Congregation, decree 3767, ad XXVI). Whenever the aforementioned Mass is prohibited by the rubrics, it can be transferred to the nearest day that is not similarly prohibited (Additions and Variations, loc. cit., paragraph 4). If, however, the Mass is prohibited not by the rubrics, but by some other cause, then it should be said on the most appropriate day after the announcement of the death has been received (Additions and Variations, loc. cit., paragraph 6); but this Mass, although privileged, is not a funeral Mass, and therefore is prohibited on Sundays or on days of precept. Therefore, in this case, a Mass should be said on a Sunday or a feast day; however, an absolution can be given at the tomb, except on those Sundays and feasts on which a funeral Mass is also prohibited, even in the presence of the body (Additions and Variations, loc. cit., paragraph 4). The Sacred Congregation commands that this be observed, whether it concerns soldiers who have been killed in distant places

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during wartime, whose news of death has not yet reached their families; or whether it concerns the definitive burial of a body; or, even more so, the anniversaries of the dead, both proper and founded, and similar cases. Given in Rome, on the 1st of May, 1942. [Signed] C. Card. SALOTTI, Bishop of Romano, Prefect. L. S. A. Carinci, Secretary.

[*Latin ed. p. 207*]

The Sacred Congregation of Rites, 207, Brentwood, or St. Andrew and Edinburgh. Concerning the beatification and canonization of the Servant of God, M. Francisca of the Five Wounds, in the world Margaret Sinclair, professed sister of the Order of St. Clare. Regarding the doubt: Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose of what is being discussed. "Blessed are the poor in spirit, for theirs is the kingdom of heaven," says the Lord. But those who are poor in spirit are those who, for the love of God, do not cling to possessions, do not seek out riches, but endure poverty with a serene spirit. These acquire the heavenly kingdom in this way, to their great benefit. "For those who perfectly renounce worldly things," says Duns Scotus, "truly possess the kingdom of heaven... This is a precious pearl, a treasure hidden in a field, for which everything should be sold" (De perf. stat., n. 55). Margaret Sinclair was indeed poor, but she did not cling to riches; she renounced the delights of the world, even those that are lawful, and she preferred the humble following of Christ; thus, she acquired the kingdom of heaven for herself. On March 29th, in the year of our Lord 1900, in Edinburgh, a city under Scottish jurisdiction, she was born to Andrew Sinclair and Elizabeth Kelly, a virtuous couple, as their third child out of eight. On the same day, she was given the names Margaret and Anne in the sacred rite of baptism. Foreseeing the divine grace, even as a young girl, she showed signs of piety beyond her years, so that she was already called a saint by some. At the age of ten, she received the sacrament of Confirmation and approached the divine table with great fervor of spirit. Her devotion to the Eucharist was so great that she would often go to church to adore it as frequently as possible. It is also noteworthy that, in a Protestant country, she was not ashamed to wear a badge openly on her chest: H.B.S. (Hand-maid of the Blessed Sacrament), that is, Servant of the Blessed Sacrament. To help alleviate the needs of her family—for her parents were poor artisans—at the age of fourteen, she began working to earn money for household expenses. However, so as not to be deprived of daily Communion, she often abstained from breakfast. Her piety towards her parents was such that she obeyed them immediately, and her love...

[*Latin ed. p. 208*]

208 The Acts of the Apostolic See – An official record concerning the brother and sisters to whom she ministered, it demonstrated her love for

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her neighbors, especially the poor, as an example. Her gravity of character and modesty inspired even the heterodox to respect her, so that no one, even in her presence, dared to utter a single dishonorable word. From her appearance, as the parish priest noted, a tranquil and serene spirit shone forth, enjoying intimate and supernatural peace. This is not surprising, for peace is the tranquility of order; and order requires that God be placed above all else, and that our neighbors be loved for God's sake. "In spiritual matters," as Duns Scotus teaches beautifully, "God is the first and real center, and His weight is love" (Report, 1. I, d. I, q. 4, n. 2). For love is diffusive of itself, and he who loves truly fulfills the law, maintains order, and enjoys peace. Obeying the call to religious life from God, in 1923 she was accepted as an auxiliary among the Olarissas in London. Two years later, in February, she pronounced her simple vows, taking the name Mary Francis of the Five Wounds. She did not remain in the monastery for long. Because of a serious illness, she was transferred to a home for the care of those afflicted with tuberculosis, where she gave outstanding examples of charity, patience, humility, and other virtues; on November 24, 1925, invoking the names of Jesus, Mary, and Joseph, she breathed her purest soul. With her reputation for holiness growing, the Ordinary Tribunal of Edinburgh, with authority over this reputation, conducted investigations into the writings and obedience of Urban Ians, and reports were submitted to the Holy See regarding the non-exhibition of the cult of the Servant of God. On May 19, 1938, a decree concerning the writings of the Servant of God was issued by this Holy Congregation. In the meantime, several other documents were collected, as well as numerous letters from the Postulator to obtain the introduction of the Cause from the Supreme Pontiff: of these, two were written by Cardinals, ten by Archbishops, sixteen by Bishops, one by the distinguished Rector of the University of Glasgow, one by the College of Scots in Rome, and several by various Generals of Orders or Congregations, Moderators, or Procurators, and by several Superiors, and others. At the request of Father Fortunato Scipione, O.F.M., the Postulator of the Cause, at the meetings of the Ordinary Congregation of this Holy Congregation held on the 3rd of this month, the Eminent and Reverend Cardinal Alexander Verde, the Promoter of the Cause or Relator, raised a doubt: whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose in question, and he reported on this matter. The Eminent and Reverend Fathers Cardinals, after hearing this report, as well as the votes of the Official Prelates, and after hearing the Reverend Father D. Salvatore...

[*Latin ed. p. 209*]

The Sacred Congregation, at 209 Via Natucci, having considered the matter as the General Promoter of the Faith, responded: That the Commission for the Introduction of the Cause should be signed, if it pleases the Most

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Holy [Pope]. However, the Cardinal Prefect, having reported to the Most Blessed Father on the 13th day of the same month, His Holiness, having approved the decree of the Fathers, deigned to sign the Commission for the Introduction of the Cause of the Handmaid of God, Mary Francis, who was graced by the Five Wounds. Given in Rome, on the 13th day of February, in the year of Our Lord 1942.

[Signature] C. Card. SALOTTI, Bishop of Praenestinus, Prefect.

L. © S. A. Carinci, Secretary.

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE SACRED APOSTOLIC PENITENTIARY TRIBUNALS

(OFFICE OF INDULGENCES)

A QUESTION REGARDING THE PRIVILEGE GRANTED TO PRIESTS BY THE PAPAL BULL "SUMMO SOLACIO"

The Sacred Apostolic Penitentiary has presented the following question, for a suitable solution:

"Whether the personal privilege, granted to Priests by the Papal Bull *Summo Solacio*, dated May 12th of the current year, is to be understood in relation to the Declaration of the Sacred Apostolic Penitentiary dated March 5th, 1929 (Acta Apost. Sedis, vol. XXI, page 168), so that Priests, reciting the Holy Liturgy, may fully gain and apply a plenary Indulgence in any Mass Sacrifice, independently of the application of the Mass to the soul of a particular person detained in Purgatory, whom they freely designate."

And the Sacred Apostolic Penitentiary considered it opportune to respond to the proposed question with: Affirmative.

Furthermore, concerning the aforementioned matters, His Holiness Pope Pius XII, having received a report from the undersigned Cardinal Penitentiary Major, in an audience on the 8th of the current month, benignly approved, confirmed, and ordered that the response of the Sacred Apostolic Penitentiary be made public.

Given at Rome, from the Sacred Apostolic Penitentiary, on June 10th, 1942.

N. Card. CANALI, Major Penitentiary.

L. © S. S. Luzio, Regent.

[*Latin ed. p. 211*]

The Sacred Roman Rota, or the Roman Rota at SAGRA ROMANA, issues this edictal citation concerning the nullity of marriage (MALLEZ-BROCHET). Since the actual place of residence of the Defendant, Mag-

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dalena Brochet, is unknown in this cause, we summon her to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Holy Roman Rota (in Roma, at the Palazzo della Cancelleria), on the 3rd of October, 1942, at the hour of 10, in order to resolve the disputed matter, or to affix one's signature to the following, and to designate the day on which the Rota will render its judgment in this cause: Whether the judgment of the Rota of the 8th of August, 1939, should be confirmed or annulled in this case. The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Magdalena Brochet, must take care to inform her of this edictal citation.

* Albertus Canestri, President.

From the Chancery of the Tribunal of the Holy Roman Rota, on the 19th of June, 1942.

Ioannes M. Pinna, Notary.

* It is unknown where Madame Madeleine Brochet, the defendant in this cause, currently resides; therefore, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (in Roma, at the Palazzo della Cancelleria) on the 3rd of October, 1942, at 10 o'clock, in order to agree upon or affix one's signature to the doubt mentioned above, and to set the date for the decision of the cause before the Rota. Should the judgment of the Rota of the 8th of August, 1939, be confirmed or annulled in this cause? The ordinaries of the places, the curates, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Madeleine Brochet must, insofar as possible, inform her of this present citation.

[*Latin ed. p. 212*]

212 Acta Apostolicae Sedis — Official Commentary of the DIARY OF THE ROMAN CURIA. Sunday, July 5, 1942, the Holy Father received in a solemn audience His Excellency, Mr. Doctor Casas Briceño, Extraordinary Envoy, José Maeia, and Plenipotentiary Minister of the Republic of the United States of Venezuela, for the presentation of the Credentials.

SACRED CONGREGATION OF RITES. Tuesday, June 9, 1942, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the Sacred Congregation of Rites, in general session, was held, in which the Most Reverend and Reverend Lords, Cardinals, the Reverend Prelates, Officials, and the Reverend Theological Consultors gave their votes: a) on the process for the beatification of the Venerable Servant of God, Contardo Ferrini, professor at the University of Pavia; b) on the heroic virtue of the Servant of God, Catherine Tekakwitha, a Virgin of the Indian race.

Tuesday, June 16, 1942, in the Apostolic Palace at the Vatican, the preparatory session of the Sacred Congregation of Rites was held, in which the

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Most Reverend and Reverend Lords, Cardinals, the Reverend Prelates, Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Peter Donders, a priest of the Congregation of the Most Holy Redeemer.

Tuesday, June 30, 1942, in the Palace of Congregations at St. Callisto, in the presence of the Most Reverend and Reverend Lord Cardinal Carlo Salotti, Bishop of Palestrina, Prefect of the Sacred Congregation of Rites, Promoter of the Cause of the Venerable Servant of God, Mary Eustochia Verzeri, foundress of the Daughters of the Most Sacred Heart of Jesus, the preparatory session of the Sacred Congregation of Rites was held, in which the Reverend Prelates, Officials, and the Reverend Theological Consultors discussed the miracles which are asserted to have been wrought through the intercession of the aforementioned Venerable Servant of God.

[*Latin ed. p. 213*]

From the Diary of the Roman Curia, 213.

SECRETARY OF STATE.

By a communication from the Secretary of State, dated June 20, 1942, the Most Holy Father, Pope Pius XII, happily reigning, deigned to appoint the Reverend Monsignor Giacomo Violardo as Promoter of Justice in the Supreme Tribunal of the Apostolic Signatura.

By Apostolic Briefs, the Most Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

May 23, 1942.

The Reverend Gentlemen: Professor Giovanni Battista Bonino, of the Royal University of Bologna; Professor Gaetano Quagliali elio, of the Royal University of Naples; Professor Dante De Blasi, of the Royal University of Rome; Professor Cornelio Heymans, of the University of Ghent; Professor Leonida Tonelli, of the Royal University of Rome; Professor Giuseppe Garcia Sineriz, of the Supreme Council of Scientific Investigations of Madrid, a member of the Pontifical Academy of Sciences.

His Excellency, the Reverend Monsignor Maurilio Silvani, titular Archbishop of Lepanto, Apostolic Nuncio in Chile.

The Eminent and Reverend Cardinal Giuseppe Pizzardo, Protector of the Institute of the Daughters of Our Lady of Mercy (Savona).

June 1.

Monsignor Giacomo Violardo, Prelate with voting rights in the Supreme Tribunal of the Apostolic Signatura.

Assistants to the Papal Throne:

May 28, 1912.

His Excellency, the Reverend Monsignor Giulio Glattfelder, Bishop of

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Csanád.

His Excellency, the Reverend Monsignor Francesco Virág, Bishop of Cinque Chiese.

June 3.

His Excellency, the Reverend Monsignor Salvatore Baccarini, Archbishop of Capua.

Apostolic Protonotaries, as if participating:

May 2, 1941.

Monsignor Emilio Blanc, of the diocese of Cahors.

September 15.

Monsignor Giuseppe Koller, of the archdiocese of Vienna.

October 20.

Monsignor Michele Backés, of the diocese of Poitiers.

November 25.

Monsignor Antonio Delort, of the diocese of Saint-Flour.

November 7.

Monsignor Pietro Courbier, of the archdiocese of Aix.

[*Latin ed. p. 214*]

Acta Apostolicae Sedis - 214, Official Commentary of the Domestic Prelate of His Holiness: May 25, 1940. Monsignor Giacinto Soto, of the diocese of Valence in Venezuela. Monsignor Raffaele A. Torres Coronel, of the same diocese. Monsignor, November 5, Corrado Sehner, of the diocese of Saint Hippolytus. January 28, 1941. Monsignor Giulio Lecouvet, of the diocese of Tournai. April 24, Monsignor Valentino Podgorc, of the diocese of Gurk. May 2, Monsignor Massimino Dablanc, of the diocese of Cahors. Monsignor Gerard D'Araquy, of the same diocese. Monsignor Giuseppe Cros, of the same diocese. June 6, Monsignor Engelberte Krebs, of the archdiocese of Freiburg im Breisgau. Monsignor Enrico Straubinger, of the same archdiocese. August 2, Monsignor Edmondo Kalt, of the diocese of Mainz. September 4, Monsignor Giuseppe Gmelch, of the diocese of Eichstatt. September 14, Monsignor Corrado Stahl, of the archdiocese of Bamberg. Monsignor Giorgio Sponsèl, of the same archdiocese. September 20, Monsignor Giovanni Stolte, of the archdiocese of Salzburg. September 21, Monsignor Uberto Giertz, of the archdiocese of Cologne. Monsignor Guglielmo Corsten, of the same archdiocese. Monsignor Giulio de la Vaissière, of the diocese of Saint Flour. November 16, Monsignor Giuseppe Clementi, of the diocese of Osimo. May 5, 1942. Monsignor Calogero Gaglio, of the diocese of Agrigento. June, Monsignor Enrico Montialoux, of the diocese of Mende. Monsignor Giuseppe Combettes, of the same diocese. September 15, Monsignor Damaso Cardozo, of the diocese of Guayana. With the tickets of the Secretariat of State, the Most Holy

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Father Pius XII, happily reigning, deigned to appoint: Honorary Secret Chamberlains: June 15, 1939. Monsignor Bronislao Swieykowski, of the diocese of Tarnovia. Monsignor Giacomo Stanczykievicz, of the same diocese. Monsignor Giovanni Zapala, of the same diocese. Monsignor Tommaso Wloch, of the same diocese. Monsignor Giovanni Solak, of the same diocese. Monsignor Alessandro Siemienski, of the same diocese. Monsignor Alessandro Rogóz, of the same diocese. Monsignor Michele Ree, of the same diocese. Monsignor Carlo Pekala, of the same diocese. Monsignor Casimiro Lazarski, of the same diocese. Monsignor Casimiro Litwin, of the same diocese. Monsignor Ladislao Kuc, of the same diocese. Monsignor Giuseppe Kroániñski, of the same diocese.

[*Latin ed. p. 215*]

Diarium Romanae Curiae 215, June 15, 1939. Most Reverend Ladislao Jaronski, of the same diocese.

Most Reverend Valentino Gadowski, of the same diocese.

Most Reverend Romano Duchiewfcz, of the same diocese.

Most Reverend Andrea Gierniak, of the same diocese.

Most Reverend Giovanni Bochenek, of the same diocese.

March 20, 1941. Most Reverend Giovanni Steib, of the apostolic administration of Bebrecen.

July 22. Most Reverend Giovanni Roth, of the diocese of Rosnavia.

January 21, 1942. Most Reverend Francesco Rossi, of the diocese of Acquapendente.

February 8. Most Reverend Francesco Comandimi, of the diocese of Sarsina.

February 18. Most Reverend Luigi Onorati, of the suburbicarian diocese of Velletri.

Most Reverend Giuseppe Loconte, of the diocese of Monopoli.

Most Reverend Giuseppe Chiantera, of the same diocese.

Most Reverend Giovanni Fedele, of the same diocese.

Most Reverend Giovanni Battista Fedrizzi, of the archdiocese of Trento.

February 26. Most Reverend Carlo Canziani, of the archdiocese of Milan.

Most Reverend Ettore Zurla, of the diocese of Piacenza.

Most Reverend Luigi Ferrari, of the same diocese.

Most Reverend Artemio Prati, of the same diocese.

March 5. Most Reverend Antonio Zambano, of the archdiocese of Udine.

Most Reverend Francesco Drius, of the diocese of Trieste and Capodistria.

March 12. Most Reverend Nello Mannelli, of the diocese of Chiusi.

March 13. Most Reverend Giuliano Mencucci, of the diocese of Pienza.

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March 21. Most Reverend Giuseppe Ferraris, of the archdiocese of Vercelli.

March 26. Most Reverend Giuseppe Casoria, of the diocese of Acerra.

Most Reverend Filippo Jacolino, of the diocese of Agrigento.

Most Reverend Raimondo Montana, of the same diocese.

Most Reverend Giovanni Casuccio, of the same diocese.

March 28. Most Reverend Giuseppe Gallizioli, of the diocese of Brzesc.

April 2. Most Reverend Camillo Di Gaspero, of the archdiocese of Udine.

April 8. Most Reverend Antonio Verrastro, of the diocese of Potenza and Marsico.

April 9. Most Reverend Beniamino Baldari, of the diocese of Troia.

April 15. Most Reverend Giuseppe Nervo, of the archdiocese of Turin.

Most Reverend Virginio Jacarelli, of the diocese of Amelia.

April 24. Most Reverend Giuseppe Jandik, of the archdiocese of Strigonia.

Most Reverend Giuseppe Malvestiti, of the diocese of Città di Castello.

Most Reverend Giuseppe Pampaloni, of the same diocese.

April 29. Most Reverend Gastone Mojaiskoy, of the archdiocese of Benevento.

Most Reverend Eugenio Sevi, of the diocese of Rieti.

Most Reverend Antonio Olivieri, of the diocese of Monopoli.

May 7. Most Reverend Carlo Romersi, of the archdiocese of Turin.

Most Reverend Giustino Boson, of the diocese of Aosta.

Most Reverend Cesare Guerrucci, of the suburbicarian diocese of Albano.

[*Latin ed. p. 216*]

Acta Apostolicae Sedis - 216 Official Commentary, May 18, 1942. Monsignor Alfonso Giovanni Maria Mulders, of the diocese of Breda.

May 20th: Monsignor Decio Amici, of the diocese of Tivoli.

May 20th: Monsignor Angelo Antonio Meucci, of the same diocese.

May 20th: Monsignor Giacomo Vanzetta, of the archdiocese of Trento.

May 20th: Monsignor Filippo Rabotti, of the diocese of Reggio Emilia.

May 20th: Monsignor Antonio Stella, of the archdiocese of Naples.

May 20th: Monsignor Pietro D'Angelo, of the same archdiocese.

June 2nd: Monsignor Egano Righi Lambertini, of the archdiocese of Bologna.

June 2nd: Monsignor Emilio Rossi (Rome).

June 2nd: Monsignor Mario Brini.

June 2nd: Monsignor Oorradino Baule, of the archdiocese of L'Aquila.

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May 5th: Monsignor Valente Donetti, of the diocese of Novara.

Secret Chamberlain, extraordinary, of sword and cape, August 8, 1942.

Mr. Guglielmo-Assia Steffen, of the diocese of Verona.

Chamberlain of honor, in peacock blue, August 8, 1942.

Monsignor Anacleto Pesaturo, of the diocese of Alife.

March 21st: Monsignor Angelo Rossini, of the archdiocese of Lucca.

April 2nd: Monsignor Antonio Vago, of the archdiocese of Milan.

May 7th: Monsignor Francesco Verlezza, of the suburbicarian diocese of Albano.

Chamberlain of honor, extraordinary, of sword and cape, August 8, 1942.

Mr. Doctor Engineer Giuseppe De Rossi (Rome).

May 14th: Mr. Celeste Bastianetto, of the patriarchate of Venice.

Chaplain of honor, secret, of August 8, 1942.

Monsignor Vincenzo Monastero, of the archdiocese of Palermo.

Chaplains of honor extra Urbem of August 8, 1942.

March 9th: Monsignor Gaetano Fattorusso, of the diocese of Castellammare di Stabia.

May 20th: Monsignor Felice Toia, of the diocese of Como.

[*Latin ed. p. 217*]

Ann. et vol. XXXIT, 1 Augusti 1942 (Ser. II, v. I X) - No. 8. ACTA APOSTOLICAE SEDIS COMMENTARIUM OFFICIALE. ACTA PII PP. XII. CHIROGRAPHUS IN CIVITATE VATICANA INSTITUTUM CARITATIS RELIGIONISQUE OPERIBUS T U TANDIS CONDITUR.

PIUS PP. XII. Noster predecessor, venerabilis memoriae Leo XIII, intentus ad conservanda et administranda capitalia fundationum pietatis, post accuratum studium, cuius curam commisit quibusdam Dominis Cardinalibus, Commissionem Cardinalitiam constituit, quae nomen accipit Commissionis ad pias causas, ad cuius operationem, die 11 Februarii 1887, regulamentum approbavit, quod manente usque ad tempus, cum Noster predecessor, Pius X, sancta memoria, die 10 Augusti 1904, censuit opportunum esse novum regulamentum approbare. Die 24 Novembris eiusdem anni 1904, Commissio ad pias causas nomen accipit Commissionis Cardinalitiae pro Operibus Religionis, donec anno 1908, cum per Constitutionem Sapienti consilio ad Sacram Congregationem Concilii transiit, ad competentiam ei a dicta Constitutione Pontificia attributam, quaedam officia, quae usque ad tum a dicta Commissione Cardinalitia exercitabantur, ipsa Commissio cessavit esse Cardinalitia, ut Prelatitia fieret. Postea, necessitates administrativae, Sacrae Congregationi Concilii, munita speciali mandato Noster predecessor venerabilis Pius XI, ad approbandum, die 10 Februarii 1934, in experimentum, statutum pro Commissione Prelatitia Administratrice Operum Religionis. Deinde, die 17 Martii 1941, Dominus Cardinalis Prae-

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fectus eiusdem Sacrae Congregationis Concilii, per Acta, vol. IX, n. 8, nobis proposuit. — 1-8-942. 15.

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis - Commentarium Officiale: Approbationem, quam concedimus, Statuto pro Administratione Operum Religionis, novo nomine assumto a Commissione praedicta. Hoc Statuto, Administratio Cardinalium Dominorum Commissioni tradita est. Conventio specialis Cardinalium Dominorum, die 18 Ianuarii anno currenti 1942 habita, deinde votum expressit quod Administratio Operum Religionis, ut supra, in personam juridicam erigeretur, ad eam ordinem aptiorem temporibus praebendum et responsabilitatem, quam Sancta Sedes voluit distincte separari, Administratio supra dicta ab Officis Sanctae Sedis, manifestius distinguendam. Post maturam considerationem, cum iudicavimus posse tali voto assentire, decrevimus, ut auctoritate Nostra disponimus, quae sequuntur: I. Institutum pro Operibus Religionis in Civitate Vaticana fundatur et erigatur, quod personam juridicam habet et Administrationem Operum Religionis absorbet. II. Finis Instituti est providere ad custodiam et administrationem capitalium (in titulis vel in numerario) et rerum mobilium, quae vel transferuntur vel Instituti ipsi traduntur a personis physicis vel juridicis et destinantur operibus religionis et pietatis christianae. III. Dispositiones Statuti pro Administratione Operum Religionis, ab Nostro approvato die 17 Martii 1941, manent in vigore et ad Institutum pro Operibus Religionis applicantur, quamdiu cum praesenti Nostro Chirographo non sunt in contradictione et donec opportunum videatur eas reformare. Commissio Cardinalium Dominorum, cui Administratio Operum Religionis tradita erat, curam Instituti assumit. Officium Administrativum Administrationis Operum Religionis fit Officium Administrativum Instituti. IV. Ad omnes effectus juridicos, Institutum conjunctim repraesentatur a Domino Cardinale Praeside Officio Administrativo et a Episcopo Secretario ipsius Officio. V. Institutum continuare utat, titulo locutionis, officiis quae ad hunc diem ab Administratione Operum Religionis occupata sunt, et ad id contractum cum Administratione Bonorum Sanctae Sedis concludet. VI. Quaelibet dispositio contraria praesenti Nostro Chirographo abrogatur.

[*Latin ed. p. 219*]

Act-a Pii Pp. XII 219 VII. This present Papal Bull will be published in the Acta Apostolicae Sedis. Given from Our Apostolic Palace at the Vatican, on the 27th of June, 1942, in the fourth year of Our Pontificate. PIUS PP. XII. APOSTOLIC LETTER CONCERNING THE ASSOCIATION OF CATHOLIC WOMEN AND GIRLS FOR MISSIONS, IN PFAFFENDORF, WITHIN THE DIOCESE OF TREVES, DECORATED WITH THE TITLE "PONTIFICIA." PIUS PP. XII. For the perpetual memory of this matter.

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— Following in the footsteps of Our predecessors, We have customarily enriched those associations within the Catholic world which appear to excel in promoting religious matters, with special titles and privileges, so that they may attract the faithful with ever greater zeal. Guided by this principle, We deem it fitting to grant, in response to the prayers of Our Venerable Brother, the Cardinal of the Holy Roman Church, Bishop of Ostia and Albano, who requests that, for the good and honor of the Association of Catholic women and girls for missions, which has been established with great benefit in "Pfaffendorf," near the Confluence, within the Diocese of Treves, by the pious woman Catherine Schynse, We now wish to honor this same Association with the title "Pontificia." Therefore, by the tenor of these Letters, We, by Our Apostolic authority, perpetually decorate the aforementioned "Association of Catholic Women and Girls for Missions" with the title "Pontificia," with all the rights, honors, and privileges which other groups enjoy with this title, or which they may enjoy, and will enjoy. Notwithstanding any contrary provisions. These things We grant benignly, We decree that these present Letters shall forever remain valid and effective, and shall have their full and complete effect, and We fully support the aforementioned Association for the furtherance of missions, now and in the future; and it shall be rightly judged and determined, and declared void from this moment and forever, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the 20th day of the month of April, in the year 1942, in the fourth year of Our Pontificate. A. Card. MAGLIONE, Secretary of State.

[*Latin ed. p. 220*]

220 Acta Apostolicae Sedis - Official Commentary II. THE BLESSED VIRGIN MARY, under the title of "de Uribarri," who is venerated in the town of "Durango" in the Diocese of Vitoria, is declared the heavenly patron of the entire Archpresbyteral Region of Durango. POPE PIUS XII. For the perpetual memory of this event. — In the Diocese of Vitoria, within the boundaries, in the archpresbyteral church of the town now called "Durango," the image of the Blessed Virgin Mary is most devoutly venerated under the popular title of "de Uribarri," as it is said that it was preserved from the ancient fortress of Cantabria in the tenth century, and in subsequent times of the Middle Ages, in a small chapel that the inhabitants of the region had built for the sake of piety, close to this fortress. Later, in place of the old building, which was too small to contain the number of faithful who flocked there in droves to implore the help of this miraculous Virgin, the present church was built by the care of the townspeople and the municipality, which the people of Durango immediately wanted to restore and magnificently complete after the Spanish Civil War, so that now the venerated image of the Most Blessed Virgin of Uribarri, restored to its

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former dignity, can be seen and venerated by the faithful as before. It is known that the devotion of the people, not only in the homeland but also in America, has greatly increased to the Mother of God, so that there is no one in Durango who does not offer to Her special signs of reverence and worship, and who does not invoke Her as a most powerful protector. Therefore, when the Venerable Brother Bishop, holding the title of Siandensis, Apostolic Administrator of the Diocese of Vitoria, and also in his own name, and in the name of the clergy and the people of the town called "Durango" and the neighboring archpresbyteral region, earnestly requested that We might deem it fitting to establish the aforementioned Most Blessed Virgin of "Uribarri" as the special patron of the town before God, in order to foster and increase the people's veneration and piety towards the Mother of God under the aforementioned title, We considered it right to readily and willingly grant such requests. Therefore, having heard our Venerable Brother, Our Holy Roman Church Cardinal Bishop of Praenestino, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of the present document, We declare perpetually that the Most Blessed Virgin Mary, under the aforementioned title of "de Uribarri," is the special patron before God.

[*Latin ed. p. 221*]

The Acts of Pope Pius XII, page 221, declare and establish the town of "Durango" and its adjacent archpriestal region, granting it all liturgical privileges and honors that belong to the principal celestial patrons of the place; furthermore, We decree that the patronal feast shall be celebrated annually on the fifteenth day of August, perpetually. Moreover, since the Most Reverend Prelate, Administrator of the diocese of Vitoria, having presented to Us, both his own and those of the clergy, magistrates, and people of Durango, their desires, and having also requested that the same image be solemnly adorned with a crown in Our name, We, wishing to seize this most beautiful opportunity, with a benevolent and favorable assent, by Our apostolic authority, through the force of these letters, We entrust these matters to Our Venerable Brother, the Bishop with the title of Siandensis, Apostolic Administrator of the diocese of Vitoria, so that, through himself or through an ecclesiastical person of established dignity appointed by him, after the solemn Masses, according to the prescribed rite and formula, on a day to be determined by him, the image of the Most Blessed Virgin Mary "of Urinarii," kept in the archpriestal church of Durango, may be solemnly adorned with a golden diadem, in Our name and by Our authority. Notwithstanding any contrary provisions. These things We grant, We bestow, We decree, and We declare that these present letters shall remain forever firm, valid, and efficacious, and shall have and obtain their full and complete effect; and that they shall fully suffice for those to whom they

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pertain, or may pertain; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null and void if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Given at Rome, at St. Peter's, under the Fisherman's ring, on the first day of May, in the year 1942, in the fourth year of Our pontificate. A. Card. MAGLIONE, Secretary of State. III. THE MOST BLESSED VIRGIN MARY, IMMACULATE, IS CHOSEN AS THE CELESTIAL PATRON OF THE VICARIATE OF CASTRENSIS IN THE UNITED STATES OF NORTH AMERICA. PIUS PP. XII For the perpetual memory of this event. — Recently, the Venerable Brother, the present Archbishop of Neo-Eboracensium, who also holds the office of Vicar of Castrensis in the United States of North America, has informed Us that he is very desirous of promoting religious piety.

[*Latin ed. p. 222*]

222 Acta Apostolicae Sedis - Regarding the encouragement of Catholic soldiers in the armies of those States, so that a special heavenly Patron may be established for them, by whose means their spiritual well-being may also be suitably promoted. With ardent zeal, We, indeed, see that from the very institution of this most excellent devotion, the soldiers themselves may truly reap abundant fruit, and furthermore, may receive substantial assistance in the dangers of their earthly lives, through the aforementioned prayers, which Our Most Reverend Delegate Apostolic in the United States of America increases with his commendations. Therefore, We willingly and gladly consent. Having therefore consulted with Our Venerable Brother, the Most Holy Roman Church's Cardinal Bishop of Praenestino, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of the present document, and perpetually, We declare and establish the Most Blessed Virgin, Immaculate, the heavenly Patron of the aforementioned Vicariate of Castres, with all the privileges and rights that are proper to such a Patronage. Notwithstanding any contrary things whatsoever. And We decree that these things, which We do not doubt will certainly greatly benefit the spiritual welfare of the Catholic soldiers of the aforementioned region under the auspices of the same Vicariate, shall always remain firm, valid, and efficacious, and shall fully produce and obtain their intended effects, and shall fully suffice for those to whom they pertain, or may pertain; and it shall be rightly judged and defined, and shall be declared void from this moment and null, if anything contrary to these things should happen, by anyone, with any authority, knowingly or unknowingly. Given at Rome, at St. Peter's, under the Fisherman's ring, on the eighth day of the month of May, in the year 1942, the fourth year of Our Pontificate. A. Card. MAGLIONE, Secretary of State. THE MOST BLESSED VIRGIN MARY, "CONSOLATA," IS PROCLAIMED THE PRINCIPAL HEAVENLY

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PATRON OF THE CITY OF TURIN. PIUS PP. XII (For the perpetual memory of this matter. — It is fitting that due provision be made everywhere for the worship and devotion to the Most Blessed Virgin Mary; indeed, from the maternal womb of the Mother of God, countless graces flow forth to the Christian people; therefore, guided by this, we...)

[*Latin ed. p. 223*]

During the pontificate of the Most Holy Pope Pius XII, we deem it fitting to favorably receive the requests of the people of Turin, who, already from the Middle Ages, have been supported by the patronage of the Blessed Virgin "Consolata," and who have always held and continue to hold Her as their particular Patroness with firm and ardent devotion. Indeed, the Most Reverend Archbishop of Turin, a Cardinal of the Holy Roman Church, reports to Us—and this is known to all—that the ancient Shrine of the Virgin Consolata in Turin has been magnificently renovated and expanded several times over the centuries, so that it may better respond to the religious devotion of the citizens; and He adds that, "the Most Reverend Father has observed that, especially in these recent times, the piety of the people has increased to such an extent that there is no house in the city that lacks an image of the Consolata, and almost no family in Turin that does not offer to Her special signs of devotion and worship, especially on the Lord's Day, which is devoted to the Lady of the Great City, when citizens of all orders flock in crowds to the Shrine, either to implore the help of the Virgin, or to give thanks to Her for the benefits received." But not only has the faith of the people in the Consolata flourished in past times, and flourishes supremely today, but also the House of Savoy, its kings, princes, and dukes, have honored the Divine Mother under this very title with singular devotion, so that She is recognized as the public Patroness of the House of Savoy and of the States of Savoy, as was also the case in the city of Turin in the early 19th century by the Council of Decurions. Therefore, since the clergy and the people of the aforementioned noble city entirely desire that We publicly and solemnly recognize this heavenly patronage, and since the Most Reverend Archbishop of Turin, a Cardinal of the Holy Roman Church, strengthens these requests with his most fervent support; We, having also heard the Venerable Brother, Our Cardinal Prefect of the Sacred Congregation for the Sacraments, and after certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of the present document, establish and confirm, perpetually and in all respects, the Most Blessed Virgin Mary, commonly called "Consolata," as the heavenly Patroness of the city of Turin, before God, with all the rights and privileges pertaining to such a heavenly patronage. We grant this generously, since there is no doubt that great benefits for the spiritual and temporal well-being of all those living in Turin are to be expected from this; We decree that these present letters shall remain firm, valid, and

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efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from now on if...

[*Latin ed. p. 224*]

U 2 24 Acta Apostolicae Sedis - The official commentary contains nothing different, regarding these matters, that has happened, by anyone, knowingly or unknowingly. Notwithstanding any contradictions. Given in Rome, at Saint Peter's, under the seal of the Fisherman, on the twentieth day of May, in the year 1942, in the fourth year of Our Pontificate. By His Eminence, Cardinal MAGLIONE, Prefect of the Congregation for the Affairs of the Holy See. LETTERS I TO THE MOST REVEREND AND ILLUSTRIOUS CARDINALS AND MOST REVEREND ARCHBISHOPS AND BISHOPS OF HISPANIA. PIUS PP. XII, To Our beloved sons and venerable brothers, greetings and the Apostolic Blessing. — We have heard with great joy, Our beloved sons and venerable brothers, that you are diligently striving to implement the Rules of Discipline and the Ratio Studiorum, which the assembly of Bishops, chosen for this purpose, has carefully compiled, after thoroughly examining the documents of the Apostolic See on this matter, in your seminaries, as previously requested by Our confirmation through the Sacred Congregation for Seminaries and Universities. This very plan clearly demonstrates your pastoral concern for the good of the flock entrusted to you by God, and it again reveals your sincere devotion to the wishes and aspirations of the Apostolic See, so that, while you dedicate your efforts and labors to forming good soldiers of Christ and preparing them, the virtues of those pastors who have illuminated the Church of HISPANIA for a long span of time may remain and flourish through you. For always, together with the most illustrious fathers of the Spanish Councils and their successors, the bishops, the most noble priests have flourished, cultivated by their doctrine and example, and highly praised for their virtue and their brilliance of knowledge; who have been the salt and light of the Spanish people, to whom God, the giver of all gifts, has entrusted a special mission for many centuries: to be the defender of the faith and religion, and to proclaim the Gospel to new peoples; which, indeed, we believe to be the divine reward for the perpetual and constant fidelity shown by the clergy to their people. And therefore, we do not believe it to be a coincidence that, because of the Catholic faith, which has been faithfully preserved, both by the clergy and by the people of HISPANIA, the Divine Providence has raised up two religious orders of men in this land, who are dedicated to promoting the

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sacred doctrine and defending the faith from all attacks.

[*Latin ed. p. 225*]

By the authority of the Most Holy Pope Pius XII, desiring to provide the most efficacious aid to the nations, we speak of the Order of the Preachers and the Society of Jesus; and how, having banished the studies of divine things elsewhere, they have prepared a refuge and haven for those same studies among your people, in order to withstand and overcome the errors that are raging and spreading. For the Bishops of Hispaniae, together with the Most Holy Council of Trent, decreed that seminaries should be established, in which, through the addition of new things and times, priests might be formed with the most suitable reason and method, both with the ornaments of letters and disciplines, and with outstanding excellence in virtues. They spared no labors—overcoming even not a few and not light difficulties—in order to bring such a decree to a salutary effect, and thus to establish a Diocesan Seminary in each of their dioceses. It is too long to mention all, but the venerable names of Saint Toribio of Mogrovejo and the Blessed John of Ribera and Anthony Mary Claret, Bishops, whom the Church has raised to the honors of the Saints or Blesseds, must not be omitted, nor—among the countless sacred students whom the Seminaries of Trent educated—Saint Joseph Oriol, most illustrious in sanctity and priestly apostolate, and James Balmes, most noble in virtue and science, who first opened the glorious path of what is called the apologetic discipline. And among the students of the seminaries, it is also fitting to remember those who, later, were Bishops and priests of this our age, who were an ornament to the Church and to the State, and who made the Spanish Catholics so strong in faith that they were able to overcome the most terrible attacks against the most holy Name of Christ that have arisen in this time, and who have given a wonderful example to the world of fortitude and gentleness, even laying down their lives in the confession of their faith, moved by the urgency of charity for their brothers. The sacrifice of these, offered out of love for God, is already bearing abundant fruit, for their blood, just as the blood of the ancient martyrs, is becoming the seed of countless souls reconciled to God, and the seed of holy vocations to enter the ecclesiastical orders. These vocations testify to the faith, which, though sorely vexed or tempted by a terrible persecution, is becoming the leaven by which, with the Christian name again established in your nation, the life of all may be conformed and directed to the task which Hispania has undertaken, by the will of Divine Providence, with the aid of graces given to it, in mutual peace and concord with the other nations. "The Lord of the harvest" will surely send you, beloved sons and venerable brothers, young men who, having been chosen and instructed by you, will become excellent workers in His devastated vineyard, according to the desire of Jesus Christ and His Holy

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Church.

[*Latin ed. p. 226*]

226 Acta Apostolicae Sedis - Official Commentary. Therefore, having clearly observed your fervent dedication to the Seminaries, we are greatly hopeful that you will impart to these young men, whom you receive with paternal affection, an education that is both suitable and most appropriate to the needs of the faithful today; while it will be pleasing to you to imbue their minds with that piety which is useful for all things, and which will remind them of the most sacred duties of the clergy, and to make them imitators of Jesus Christ, of whom they will be both ministers and, by a certain bond of fellowship, friends. Indeed, if it is certainly required of every priest that he appear and truly be "That the man of God may be perfect, furnished to every good work" (2 Timothy 3:17), then this is all the more to be demanded of priests from Hispaniae, since your assistants are not only to administer the Sacraments, but above all to practice works of charity, which the Church rightly claims as its and duty, so that through its ministers, it may console the afflicted, alleviate bitterness, heal wounds, and alleviate harsh poverty and destitution; and that they may diligently provide for the pacification of minds, the strengthening of the faithful, and, finally, to bring back into the embrace of their homeland all those who, whether surrounded by false opinions and errors, or oppressed by weakness and infirmity, have strayed away.

Therefore, it is necessary that each priest, having laid aside all worldly cares and completely renouncing the pursuit of factions and internal discord, strives to be "a good soldier of Christ... not entangled in the affairs of this world, that he may please him for whom he has enlisted" (2 Timothy 6:3-4), and that he attends to himself and to doctrine, so that, pursuing "justice, piety, charity, patience, gentleness" (1 Timothy 6:11), he "may give an example in all things of good works, in integrity, in gravity... that those who are adverse may be ashamed, having no evil thing to say about us" (Titus 2:7-8). To achieve all these things, the Rules of Discipline, given to your Seminaries, will certainly contribute greatly, and it will be your pastoral duty to adapt them to the particular needs and conditions of those Seminaries. Furthermore, having instructed the students in piety and virtue, it is necessary that this education be accompanied by instruction in the liberal arts, so that they may later effectively and fruitfully perform their sacred ministry among all classes of citizens, since it is necessary that a priest not only be thoroughly versed in sacred doctrine, but also that he not be ignorant of those things which the people of his nation generally know, with whom, by using his own manner of speaking, and by presenting things suitable to their minds and understanding, he may offer nourishment for

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the faith, always, however, offering himself.

[*Latin ed. p. 227*]

From the Acts of Pope Pius XII: "a good minister of Christ, nourished by the words of faith and of good doctrine" (1 Timothy 4:6), "Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth." (2 Timothy 2:15). To this end, this Plan of Studies will undoubtedly be a great help to you; but you must regard it not as a perfect model in every respect, but as something to be improved and perfected day by day, especially in the studies of literature and other disciplines, as the circumstances require, and also taking into account what the State may deem necessary to establish or change in its schools. We are not unaware that the task you are undertaking is a difficult one; therefore, we earnestly pray to God that He may assist you in your endeavors; and may He grant you the light of His grace, providing you with truly suitable directors and teachers, and young men who are a source of hope for the Church; may He also move the faithful to generously and generously provide you with the help necessary for all that is required for this great undertaking, whether for the construction of buildings or for the instruction of students. In this, you will have the firmest and most effective support of the Work of Ecclesiastical Vocations, already established in many dioceses—may it soon be in all!—through which the faithful will learn how exalted the Catholic priesthood is, and how necessary it is; and they will also realize how urgently they are needed, as members of the Mystical Body of Christ, to contribute not only their thoughts, but also their persistent prayers and their offerings, so that the Church may have good intercessors with God and the Father for the people themselves. To the Catholic Action, which with such devoted care fosters this most sacred work, we wish to express the sentiments of our gratitude, and at the same time, we earnestly exhort and urge it to always strive with all its heart for the growth and progress of this work, which is so dear to us. Finally, it gives us great joy to publicly declare the hopes and aspirations of our hearts, so that the highest authorities of the Spanish nation, its Governor and its Councilors and Administrators, who, concerned for the prosperity and progress of their people, have already readily and generously offered their assistance in the education of the clergy, will continue in the future to devote themselves to this most commendable work, knowing that, for the good of the people, and to increase their well-being, to improve their morals, and to promote and expand doctrine, whatever they may have done for this purpose, with all their power, will be more easily achieved by generously contributing to the Church. In the meantime, beloved sons

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and venerable brothers, let us fervently offer our prayers to God.

[*Latin ed. p. 228*]

Acta Apostolicae Sedis – An official record, a pledge and a sign of good fortune, both for you individually, and for your priests, for the students of your seminaries, and for all the faithful entrusted to your care, we impart, in the Lord, the Apostolic Blessing. Given in Rome, near St. Peter's, on the 29th day of the month of June, in the feast of the Holy Apostles Peter and Paul, in the year 1941, the third year of Our Pontificate. PIUS PP. XII To the Reverend Father Wlodimir Ledóchowski, Superior General of the Society of Jesus, and to the Directors and Students of the Pontifical Seminary and University of Comillas: On the occasion of the tenth anniversary of its founding. PIUS PP. XII, Beloved Sons, health and the Apostolic Blessing. – Ten years have passed since Our predecessor, the blessed Pope Leo XIII, founded the Pontifical Seminary at Comillas through the generous beneficence of a noble family. Indeed, it is fitting that not only the students who are rightly instructed there, not only the illustrious Society of Jesus, to whose prudent and wise administration this center of learning has been entrusted, but also the Bishops and the entire people of Spain, remembering such a blessing, offer eternal thanks to God for so many and such great benefits derived from it. For, although at times, during this period of ten years, the peaceful course of this Institute has been delayed or even interrupted, due to various difficulties – especially due to the most serious upheaval that afflicted the noble nation of Spain a few years ago – nevertheless, the study of sacred arts and disciplines, together with the diligent cultivation of virtue, has flourished and thrived in the hearts of young men, so that from the University of Comillas, legions of excellent priests have emerged, who, either in their own dioceses or in foreign lands, have diligently fulfilled the duties assigned to them with great fruitfulness. Among these, some have so demonstrated their virtue, knowledge, and skill in the conduct of affairs, that they have been deemed worthy to be raised to the dignity of the episcopacy; and sometimes, adorned with the majesty of the Roman purple, they have been co-opted into the Sacred College of Cardinals. Nor have there been lacking those who, unjustly and hostilely treated by enemies of the Catholic name, have persevered with unwavering spirit in the face of such persecution; and, setting an example to the faithful, have so steadfastly maintained the faith of Jesus Christ, and so vigorously defended the Catholic Church, that...

[*Latin ed. p. 229*]

Acta Pii Pp. XII 229, that they might defend the rights, so that rather than promoting or abandoning the most holy cause which they have undertaken, they might pour out their own blood. All these things, if the students and directors of this Pontifical Seminary repeat and consider with

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a grateful heart towards God, will surely not only be filled with heavenly joy by this celebration, but will also take happy and auspicious omens, by which they may be encouraged and aroused to strive for even greater things for the glory of God. Let them diligently and zealously dedicate themselves to properly imparting and learning all sacred disciplines, to refuting and overthrowing all kinds of errors, which are daily revived under the guise of truth, and finally, to defending the sacred rights of the Church with all their strength. And since the Comillas Institute is a Pontifical institution in name and in fact, therefore, let all of them have a special duty to receive with a devoted heart whatever this Apostolic See teaches, warns, and commands concerning faith and morals, and to illustrate and commend it to others in the most appropriate way. But if it is absolutely necessary that the students of the sacred studies be strong and proficient in the right and sound doctrine, it is much more necessary that they be imbued with virtue and holiness, by which knowledge is inflamed, not built. Although we know—and this is a great comfort to us—that the students of the Comillas University are actively striving and working to achieve both of these things, we nevertheless wish to exhort them with a paternal heart, so that, guided by the wise teaching and guidance of their teachers, they not only conform daily to the higher demands of the sacred duties they undertake, but also become so accustomed to virtue, and especially to piety, that they seem to have been born with it, rather than instructed in it. Thus it will happen that the Bishops who will one day receive them into their dioceses will feel that their pastoral duty is much easier to perform, and more fruitful. At the present time, beloved sons, before we bring this writing to an end, it pleases us to take this opportunity to confirm with our Apostolic authority all the rights and privileges which our predecessors—and in particular Leo XIII through the Apostolic Letters *Sempiternam dominici gregis*, dated December 16, 1859—granted to the Comillas Seminary and University. And as a sign of heavenly blessings and a witness of our special benevolence, we bestow the Apostolic Blessing with all our love in the Lord upon you, beloved son, and upon all the directors and students of the same Seminary. Given at Rome, at St. Peter's, on the fifth day of May, in the fourth year of Our Pontificate, 1942. PIUS PP. XII.

[*Latin ed. p. 230*]

Acts of the Apostolic See - 230, Official Commentary.

SACRED CONSISTORIAL CONGREGATION

DECREE OF THE TERRITORIAL ABBEY OF MONTE OLIVETO MAGGIORE CONCERNING ITS GOVERNMENT.

"OF NO ONE."

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The Abbey of S. Mariae Montis Oliveti Maioris, called "of no one," which comprises at least three parishes, is governed, by a special right, according to canon 319, § 2 of the Code of Canon Law, as contained in the aforementioned Apostolic Constitution, divinely promulgated by the Most Reverend Clement XIII on January 18, 1765.

However, since this same norm is less in conformity with the provisions of Canon Law, and since not all things pertaining to ecclesiastical governance, discipline, and administration are observed, Our Most Holy Lord, Pope Pius XII, benignly decrees, by the present Consistorial Decree, that the laws currently in force in the Code of Canon Law be applied to this Abbey "of no one," in accordance with the appropriate to the appropriate; therefore, the prescriptions of the aforementioned Constitution are abrogated, insofar as they differ from common law.

Notwithstanding anything to the contrary.

Given at Rome, from the offices of the Sacred Consistorial Congregation, on January 17, 1942.

Fr. R. C. Card. Rossi, Secretary.

L. S. V. Santoro, Advisor.

[*Latin ed. p. 231*]

The Sacred Congregation, in its Second Consistorial Decree of 231, concerning the boundaries between the Dioceses of Laibach and Gurk, and those of Udine, Gorizia, and Trieste, declares the following:

Since in the Apostolic Constitution *Quo Christifideles facilius*, dated February 10, 1933, which established the new boundaries between the Dioceses of Laibach and Gurk on the one hand, and those of Udine, Gorizia, and Trieste on the other, in accordance with the political boundaries of Italy, no mention was made of certain villages which belonged to the parish of Plañiría in the Diocese of Laibach, a certain doubt arose as to whether these villages belonged to the Diocese of Trieste, by which they have been administered until now.

Therefore, Our Holy Father, Pope Pius XII, by the present Consistorial Decree, declares and confirms that the village of Pianista gora, and the villages of Vrhu C-rmade near G-rcarevec and Colmisario, have been separated from the parish of Planina in the Diocese of Laibach, and incorporated into the parish of Studeno in the Diocese of Trieste; and also that the villages of Caccia {Kacjacas), Vrh, S. Canziano, Maini, Debeli Kamen, and the railway and military stations along the Postumia-Caccia and Postumia-Debeli Kamen lines, within the political boundaries of Italy, have been separated from the aforementioned parish of Planina and assigned to the parish of Postumia in the Diocese of Trieste.

Notwithstanding any contrary provisions.

Given at Rome, from the offices of the Sacred Congregation, on this 18th

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day of April, 1942.

Fr. R. C. Card. Rossi, Secretary.

L. S. V. Santoro, Assistant.

[*Latin ed. p. 232*]

232 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE PONTIFICIAL COMMISSION FOR BIBLICAL MATTERS

RESPONSE CONCERNING EXAMINATIONS FOR THE LICENSE

When it was inquired whether, in the examinations for the License, which are held before the Pontifical Biblical Commission, various tests, whether oral or written, which are customarily administered according to the regulations in that session, may be divided in such a way that a considerable interval is also observed between them, the aforementioned Pontifical Biblical Commission responded: Affirmative. Provided, however, that the examinations in the Hebrew and Greek languages, together with the entire special introduction, are conducted orally (Ench. Bill., nos. 355, 356, 358). After these tests have been successfully completed, the Candidate shall be declared a Bachelor. After the remaining tests of the program have been passed (ibid., nos. 352, 353, 354, 357, and 359), the degree of License shall be conferred. This response, having been graciously granted by the Most Holy Pope Pius XII, in an audience on July 6th, in the year 1942, to the undersigned Consultor from the Acts, was ratified and it was ordered to be made public.

Rome, July 6, 1942.

James M. Vosté, O.P., Consultor from the Acts.

[*Latin ed. p. 233*]

An. et vol. XXXIV, September 7, 1942 (Ser. H, v. IX) - No. 9. ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE. LETTER TO THE VENERABLE BROTHERS DANIEL APOSTOLICA RIVERO, ARCHBISHOP OF SUCRE, AND OTHER BISHOPS AND ORDINARY PASTORS OF BOLIVIA, WHO HAVE PEACE AND COMMUNION WITH THE APOSTOLIC SEE. PIUS PP. XII. Venerable Brothers, greetings and the Apostolic Blessing.

It has brought Us not a little joy to learn that you, in the past year, in the month of November, convened a pious and fraternal gathering, under the auspices and patronage of the most Holy Virgin, in order that, near the sacred edifices which We have recently raised to the dignity of a basilica, you might consider the spiritual needs of this beloved nation. Now,

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since the Apostolic Nuncio, reporting to Us on these grave and numerous matters pertaining to the Catholic religion and the Christian morals of the Bolivian people, has informed Us that you have diligently and with great care discussed these matters together, We have considered all of this with the utmost attention; and We are confident that such deliberations and your insights, brought to fruition by prudent counsel, will truly contribute to a better and more blessed condition of religious affairs among you, with God's help.

We are, moreover, particularly pleased to know that you have been concerned in this gathering about the cause of the sacred seminaries and the proper instruction of the clergy, and their formation. Indeed, this very matter is of the highest importance and of the greatest gravity, from which the state of religion and...

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis - The official commentary indicates that future developments depend on this; We desire, through these letters, to converse with you paternally, so that you may feel as if We are present with you, and that We may share with you the greatest concern for your pastoral duties. It is well known that, in all times and among all peoples, the Church has devoted its utmost efforts and solicitude to ensure that future ministers of the sacred rites are properly instructed and conformably prepared. For, since the dignity of the priesthood is exalted, and since he is rightly and deservedly called "alter Christus," and since the power and authority inherent in him are utterly ineffable and mysterious concerning the true and mystical Body of the Divine Redeemer, and since the office entrusted to him, namely, the promotion of sanctity in the Christian people, is great and most sublime, it is absolutely necessary that he excel and stand out among other men, from whom he is chosen, in virtue and doctrine, and that he shine forth, as a lamp placed upon a candlestick, "Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house." In this regard, it is scarcely necessary to remind you, Venerable Brothers, of those precepts which Our Predecessor, the most holy Pope Pius XI, imparted to the Christian people through Encyclical Letters entitled "Ad catholici sacerdotii," and which he repeatedly confirmed, even until the very last days of his illustrious pontificate, as, for example, through the Apostolic Letter addressed to the Venerable Brothers, the Bishops of the Philippine Islands, dated January 18, 1939. As for Us, as you know, since the beginning of Our pontificate, We have addressed the sacred students, who had gathered in great numbers before Us on June 24, 1939, instructing them on the qualities and virtues, with regard to intelligence and good morals, by which those who will administer the altar should be instructed, and how necessary it is that seminarians actively cultivate these qualities in the seminaries. And We ardently desire

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and pray that the candidates for the sacred orders may frequently and diligently meditate on the teaching of the Church concerning the dignity of the Catholic priesthood, and concerning its prerogatives and functions, so that they may feel impelled to undertake the necessary labors and to overcome the difficulties, and thus become less unworthy of the divine vocation. Thus, it will come to pass that the seminaries, with the help and assistance of the Divine Spirit, will reflect the image of the sacred Cenacle; and in them, the students will be made into renewed men, with a most upright mind, a right intention, and a burning...

[*Latin ed. p. 235*]

Acts of Pope Pius XII, 235, so that they may be able to fulfill their duties as "ministers of Christ and dispensers of the mysteries of God."

4. We are not unaware, Venerable Brothers, that various difficulties may hinder the prompt and expeditious advancement of the cause of seminaries in your nation, in accordance with the needs. Therefore, since the matter concerns the very growth of the Christian religion in the Bolivian people, we have entrusted it to the Sacred Congregation for Seminaries and Universities for careful consideration and decision. This Congregation, having thoroughly examined the matters brought up in your Episcopal Conference, and having previously consulted with learned and reputable men, in a plenary session held on the 29th of last July, reached the deliberations which We communicate to you in this Apostolic Letter. Since you have undertaken, as appears from the acts of your Conference, to devote not only ordinary but also extraordinary means and resources to this matter, this gives Us the firm hope that you will receive with a grateful and obedient spirit the norms which this Apostolic See has issued in order to respond to your desires and to assist you, as far as possible, in bringing these same things to a successful conclusion with all diligence and effort. And We are confident that you will strive with all your might to establish the Major Seminary as soon as possible, which will serve as a center for all the others, which are called Minor Seminaries, for the pursuit of higher studies. In this regard, We remind you of what Our Predecessor of blessed memory, Pope Pius XI, wrote in the same Encyclical Letter "Ad catholici sacerdotii," when He noted the necessity, for certain dioceses, of establishing a common seminary, which would better and more fully respond to the needs and the mission. "The benefits that will result from this will undoubtedly outweigh the inconveniences and expenses; and, moreover, that which sometimes saddens the hearts of Bishops—namely, to see their sacred students, withdrawn for a time from the Pastor, who would be able to instill in them the apostolic zeal necessary for their future work, and also removed from the places where they will one day carry out their ministry—this, We say, will be more than sufficiently compensated for, because they will receive at the proper time that abundance of spiritual knowledge and formation, which,

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with greater benefit to their own diocese, they will impart to others."

1. Cf. 1 Corinthians 4:1.

[*Latin ed. p. 236*]

236 Acta Apostolicae Sedis - Official Commentary. It seems fitting to us to mention here a particular institution, which is almost before our very eyes, and which is certainly very dear to us; we mean the Pontifical Latin American College of this venerable city, which for more than eighty years has contributed greatly to the excellently and most sacredly forming of many priests, selected from various nations of Latin America. Indeed, we are confident that the College itself will not fail in the future to properly and solidly form those sacred students, for whose care you have also shown concern, so that, along with other venerable brothers from the dioceses of Central and South America, they may more frequently and with greater confidence come to it, to strive diligently for the priestly order, near us and our Vatican See. It seems superfluous to us to remind you, with paternal concern, that your generosity and charity should not fail, so that the College may have the resources necessary to fulfill the important task entrusted to it. We are therefore confident that, with the seminaries of Bolivia, organized in a new way and with a new method, as we mentioned above—which, as we are certain, you will keep in mind—and with the help of the Pontifical Latin American College, sacred ministers will soon increase among you, who will not be unequal to the needs of today's Bolivia in terms of piety, doctrine, and spiritual activity. To achieve this purpose, you will have all those who are entrusted to your care as partners in your apostolic work; and we especially encourage those who enjoy public authority in your country, as well as priests, fathers and mothers of families, and those who are members of Catholic Action organizations. We therefore encourage all those in your country who bear the Catholic name, with paternal affection, to willingly offer their generous support—above all, through prayers offered to God and with all their strength—to encourage and foster vocations to the priesthood and to promote the most important cause of the seminaries among you. And in the first place, we are certain that those who govern the state among you, undoubtedly knowing how much a well-trained clergy contributes to the spiritual growth and improvement of the people, and to the proper formation of citizens, will provide you with all the assistance and support you need, so that your work may be less arduous. Fathers and mothers of families, for their part, will strive to ensure that the family home becomes a garden, where the seeds of the future—

[*Latin ed. p. 237*]

Acta Pii Pp. 237: Ut seminaria sacerdotii spontaneis incrementis augeantur et floreant. Ipse ergo, quamquam liberos et integros ad suam vocationem relinquere oportet, propriam rationem vitae et viam

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eligere debent, tamen omni modo, quo possunt, debent – moribus suis, nempe, immaculatis, in exemplum propositis, precibus assiduis ad Deum addictis, et suasionibus opportunis praebitis – divinam vocationem ad sacra munera in aliquo e filiis suis fovere; quam quidem vocationem signum praecipuum supernae gratiae et superni amoris agnoscunt, itemque sibi suisque omnibus fontem caelestium munerum. Iis autem, qui in Actionis Catholicae agminibus militant, peculiare officium est huius rei promovendae, utpote qui auxiliares Sacerdotii et ecclesiasticae Hierarchiae copiae habendi sunt; quapropter laeta spes est nobis eosdem, in dilecta etiam Bolivianorum Natione, modis illis et rationibus, quae vos, Venerabiles Fratres, opportuna decreveritis, hortamentis his nostris volentibus animo responsuros. Haud tamen dubium est praecipuum gravissima hac in causa laborem ad sacerdotes pertinere; qui quidem et pro credito sibi munere, et ex ipsa Ecclesiae lege, iuvenes eligere debent, qui indicia divinae ad sacerdotium vocationis praebeant; eosque ad pietatem fovendam, et ad disciplinarum amplectenda studia excitabunt, dum eorum innocentiam pro viribus tuebuntur. Cum vero nihil magis ad virtutem impellat omnes, quam optima vivendi exempla, tum solummodo poterunt sacrorum ministri huic officio respondere, cum vitam suam pietate fervida, morum integritate nitente, et se devovendi studio conspicua traducerent; ita enim excelsa et luculentissima sacerdotalis muneris species fidelium oculos alliciet. Quamobrem etiam atque etiam eos obtestamur ut omni nisu apostolicum studium in semet ipsis alant, et quam in sacra Ordinatione susceperunt gratiam, eam, precando et se coram Deo recolligendo, ita augeant et corroborent, ut nulla quisquis macula eos umquam adspergere valeat, sed ipsi ipsi sincere queant Apostoli gentium sententia fideles monere: ”Be ye followers of me, as I also am of Christ.” 5 6 7 Ut autem haec Nostra vestraque vota, Venerabiles Fratres, quae eo spectant, ut sacrorum ministri rite et sancte instituantur, et carissima Boliviae gens elatiore quotidie christianae virtutis laude eniteat et floreat, ad rem feliciter deducantur, Deiparam Virginem, Patriae vestrae Patronam, impensissime precamur, benigna ut velit in vobismet. * Cf. Cod. I. Can., can. 1353. * Cf. ad Tit. I I , 8. 7 / Cor. IV, 16; X I , 1.

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis - An Official Commentary, to increase the desires of the clergy, of those devoted to the sacred studies, and of all the Christian faithful, for heavenly things, and to strengthen the active zeal for extending the Kingdom of Our Divine Son in the vast regions of your Republic. May she be the patroness of these superior works, and a pledge of Our paternal benevolence, which We impart with a generous heart to you, Venerable Brothers, to the clergy and to the candidates of the sacred Order, and to the entire Bolivian nation, and especially to those who worthily govern its affairs and fortune. Given in Rome, at Saint Peter’s, on

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the twentieth day of the month of November, in the feast of Saint Clement I, Pope and Martyr, in the year 1941, the third year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 239*]

Sacra Penitentiaria 239. Acta Tribunalium Sacra Penitentiaria Apostolica.

I. DECRETUM DE AUGMENTO INDULGENTIAE ADJUNCTAE TACTUI PAENITENTIALIS VIRGAE.

Quinto et vigesimo anno feliciter completo, ab ipso die quo SSm. Dominus Noster Pius, divina Providentia, Pontificatus XII Episcopali dignitate ornatus est, cum Ipse eiusmodi celebrationem spirituali modo a christifidelibus peragi desideraret, et cum novum documentum paternae Suae benevolentiae Ecclesiae filiis praebere vult, divino Iesu Christi sanguine redemptis, Indulgentiam paenitentialis virgae tactui adnexam eä, quae infra exponitur, ratione adaugere dignatus est.

Scilicet, in Audiencia infra scripto Cardinali Paenitentiario Maiori die VIII mensis Iunii data, trecentorum dierum Indulgentiam semel in die lucrandam christifidelibus omnibus concessit, qui quolibet anni die, in Basilicis Lateranensi, Vaticana, Liberiana, Ostiensi, Minores Paenitentiarios adierint, et seque, christianae humilitatis sinceraeque contritionis sensibus animatos, paenitentiali virga tangendos submisérint.

Christifidelibus autem, qui SSm. Cardinalem Paenitentiarium Maiorem, munere suo statutis maioris hebdomadae diebus in memoratis quattuor Basilicis fungentem, adierint, et qui iisdem sensibus animati, paenitentiali virga tangendos se pariter submisérint, partialem septem annorum Indulgentiam lucrandam benignissime concessit.

Praesens in perpetuum valit, absque ulla Apostolicarum Litterarum in forma brevi expeditione, et contrariis quibuslibet non obstantibus.

Datum Romae, e Sacra Paenitentiaria, die 20 Iulii 1942.

N. Card. L. © S. CANALI, Paenitentiarius Maior.

S. Luzio, Regens.

[*Latin ed. p. 240*]

240 Acta Apostolicae Sedis - Official Commentary II

DECREE: INCREASED POWERS REGARDING THE GRANTING OF INDULGENCES.

In numerous documents, testimonies of observance, love, and piety, by which the faithful celebrate, in a spiritual manner, the fifth and twentieth anniversaries since Pope Pius XII, adorned with the dignity of the Episcopate, was elected, these are pleasing to His Holiness in a special way, whether presented by Cardinals or by Most Excellent Bishops and local

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Ordinaries from throughout the Catholic world; for they are those who are more closely present with the common mind of the Father and Pastor, and who share in His most serious concerns regarding the governance of the Church.

That His Holiness may testify to this pleasing will, and may demonstrate His paternal solicitude towards the entire flock entrusted to Him, He has willed to extend the spiritual treasure of the Church; and therefore, in an Audience granted on the eighth day of June, as written below to the Most Reverend Cardinal Penitentiary Major, He decreed and established the following:

I. The power of granting the Papal Blessing with a plenary Indulgence, as mentioned in canon 914 of the Code of Canon Law, shall be increased, so that Bishops may grant it three times per year, and Abbots, Prelates of nullius, Vicars, and Apostolic Prefects twice per year, according to the norm of the same canon.

II. Furthermore, the power of granting Indulgences, granted to Abbots and Prelates of nullius by canon 323, and to Vicars and Apostolic Prefects by canon 294, and to residential Bishops by canon 349 § 2 n. 2, shall likewise be increased, so that the same may grant an Indulgence of one hundred days. The power granted to Archbishops by canon 274 n. 2 shall also be increased, so that the same may grant an Indulgence of two hundred days. And finally, the power granted to Eminences, Cardinals, by canon 239 § 1 n. 24, shall be amplified, so that the same may grant an Indulgence of three hundred days.

This decree is valid forever, without any Apostolic Letters being issued in brief form, and notwithstanding any contrary provisions.

Given in Rome, from the Sacred Penitentiary, on the 20th day of July, 1942.

N. Card. CANALI, Major Penitentiary.

L. © S. S. Luzio, Regent.

[*Latin ed. p. 241*]

Acts of the Offices: The Pontifical Commission for the Authentic Interpretation of Canon Law. Responses to Questions Proposed.

The Most Reverend Fathers of the Pontifical Commission for the Authentic Interpretation of Canon Law, having considered the following questions proposed in a plenary session, have ordered that the following responses be given concerning each matter:

I. – CONCERNING MATRIMONIAL DISPENSATIONS.

Q. Whether, by virtue of canon 81, read in conjunction with canon 1045, the Ordinary is able to grant a dispensation from matrimonial

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impediments within the limits of the same canon 81, even if not all things are yet prepared for the marriage.

A. Affirmative.

II. – CONCERNING THE INCARDINATION OF A SECULAR RELIGIOUS.

Q. Whether the words of canon 641 § 2: "The Bishop can extend the time of probation," should be understood to refer only to an express extension, or also to a tacit extension.

A. Negative concerning the first part, affirmative concerning the second.

III. – CONCERNING THE RIGHT TO ACCUSE A MARRIAGE.

Q. Whether, according to canon 1971 § 1 n. 1 and the response of July 17, 1933, to II, only the spouse who was the cause of the impediment or nullity of the marriage, whether directly and knowingly, should be considered ineligible to accuse the marriage, or also the spouse who was the cause of the impediment or nullity of the marriage, whether indirectly or without fault.

A. Affirmative concerning the first part, negative concerning the second.

Given at Rome, in the Vatican City, on the 27th day of the month of July, in the year 1942.

M. Card. MASSIMI, President.

L. S. I. Bruno, Secretary.

For the greater convenience of those inquiring, an Appendix is added in which some Letters concerning the promotion of the Catholic Action are included, which were sent by Pope Pius XI, of blessed memory, to the Most Reverend Ordinaries of Argentina, Columbia, and the Philippine Islands.

[*Latin ed. p. 242*]

Acta Apostolicae Sedis - Official Commentary

APPENDIX I

LETTER TO THE VENERABLE BROTHERS, JOSEPH BOTTARO, ARCHBISHOP OF BONAIRE, AND OTHER ARCHBISHOPS AND BISHOPS OF THE REPUBLIC OF ARGENTINAE.

PIUS PP. XI

Venerable Brothers, greetings and the Apostolic Blessing.

We have learned, with great pleasure, that you, the Bishops of ARGENTINAE, under the guidance of our esteemed Nuncio in that most

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noble nation, are promoting the "Catholic Action" movement with a new and vigorous spirit. Indeed, given your excellent foresight, there is every reason to hope that this vast and flourishing region will reap most excellent fruits of salvation through a more vigorous Catholic Action, provided that you follow the norms that We have laid down on this matter more than once.

Certainly, having spoken on numerous occasions about the nature, aims, and necessity of promoting Catholic Action, especially in this present time, it is unnecessary for us to elaborate further on this subject, confident that you are thoroughly aware of it.

However, it is worth remembering that Catholic Action is the same as the work that the laity perform in exercising the apostolate in support of the sacred Hierarchy; therefore, it originated with the Church itself, and has recently taken on new forms in order to better respond to the needs of these times.

Indeed, because it is an apostolate, it is not limited solely to the sanctification of individuals, although this is, of course, absolutely necessary as a foundation, but it also seeks to promote the good of others, and that through the common action of the Catholics who, obedient to the wise guidance of the Hierarchy, contribute effectively to the expansion of the Kingdom of Christ throughout the world.

Therefore, the ultimate aim of Catholic Action is the same as the purpose of the Church itself; according to the words: "Peace in the Kingdom of Christ."

Moreover, if Catholic Action is extended to all the faithful and their salvation, it does not follow that it is a religious...

[*Latin ed. p. 243*]

Appendix 243: Societies which have deservedly earned great merit for the cause of the Church at all times, especially those which have long been dedicated to forming the minds of young people and promoting Christian piety, should certainly be encouraged. Indeed, since these societies contribute greatly to instilling Christian virtue and shaping holy morals, the Catholic Action will certainly derive great benefit and growth from their work.

Societies dedicated to economic and social matters also provide considerable benefits; and it must be understood that, although these societies direct their efforts towards the aims and objectives of Catholic Action, insofar as they assist people in economic matters and in the exercise of their profession or craft, they must maintain their own methods of operation and be accountable only for those activities.

As for religion and Christian morals, the societies we have mentioned are entirely dependent on Catholic Action; therefore, if they wish to work

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effectively, as do all other instruments and methods of Christian apostolate, they must be at the service of Catholic Action.

Furthermore, it must be especially guarded against that Catholic Action becomes involved in political matters, since, by its very nature, it should be entirely separate from the pursuits of political factions. With this prescription, we do not intend to prevent Catholics from dealing with matters pertaining to the republic, provided that all their actions are in accordance with Catholic doctrine and the norms of the Church; indeed, nothing prevents a Catholic from also engaging in political activities, provided that the aims and undertakings of such activities do not contradict the holy laws of God.

Otherwise, although Catholic Action, as we have already stated, must completely abstain from the pursuits of political parties, it nevertheless contributes greatly to the common good of society, both by promoting the principles of the Catholic religion, which are the foundation of public prosperity, and by zealously encouraging the members to strive for Christian perfection, so that they, as a sacred phalanx, may not only promote and defend the interests and benefits of the Church, but also those of civil and domestic life.

When, at times, political issues touch upon the cause of the Church and the doctrine of morals, Catholic Action can intervene less than it should; and, setting aside the particular good of individuals, it should direct the intelligence of Catholics towards the greater good of the Church and of souls, which is closely linked with the growth of the civil community.

Having briefly mentioned the nature and objectives of Catholic Action, We would now like to speak more fully with you about the need for suitably chosen men, both from the clergy and from the people.

[*Latin ed. p. 244*]

244 Acta Apostolicae Sedis - Commentarium Officiale: In order to facilitate the noble undertaking that you are initiating, so that the Catholic Action may be established in a new and more excellent order. Above all, it is necessary that both clergy and laymen understand not only the nature, aims, and reasons of Catholic Action, but also the duty to which priests and laymen, although in different ways, are bound in promoting this form of apostolate, which, as we have said, began in the early days of the Church; nor should they be ignorant of the necessity of Catholic Action, and the many benefits it brings, both in the supernatural and natural order, to the advantage of religious and civil life. As for the clergy, in this most holy matter, it must be considered that Catholic Action, although it is an undertaking of laymen, cannot arise, nor can it progress, nor can it bear fruit, without the diligent and zealous work of priests. For priests must guide the laity so that their action is not led astray from the right path to which it should tend, and so that, with the fidelity that is proper to them, they

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always follow the norms of the ecclesiastical hierarchy. Furthermore, it is the duty of priests to conform the members of Catholic Action to the Christian manner, especially those who will undertake the duties of leadership; indeed, only those who are "ministers of Christ and dispensers of the mysteries of God" (1 Corinthians 4:1), as the divine mandate requires, need the necessary support. For no one can be an apostle unless he first possesses Christian virtue; for it is clearly evident that men cannot imbue others with the spirit of Jesus Christ if they themselves do not burn with that same spirit, according to the words: "No one gives what he does not have." This Christian conformity of souls, which is entrusted above all to the priests, is a condition so necessary that, if it is lacking, the apostolate cannot endure or be fruitful. We know, Venerable Brothers, how much zeal and dedication the clergy must devote to this undertaking, to which they are so diligently committed. But is not the priest devoted to a life full of labor and suffering? Moreover, these very labors and sufferings often bring many benefits; for priests will recognize in the members of Catholic Action diligent and faithful collaborators who will greatly enhance their own apostolic work, and indeed will further it in ways that the priests themselves may not be able to reach. In addition, many young people – as has been discovered through experience in other regions – are called to the Lord's service from the ranks of Catholic Action, who will increase the number of priests, which some of your dioceses sorely lack. We do not ignore, Venerable Brothers, the pastoral concern...

[*Latin ed. p. 245*]

Appendix concerning the matter so that your clergy may become increasingly suited for the particular duties which the Action Catholica demands; for some of the clergy, sent by you to this most holy City, the Seat of the Blessed Peter, have been dispatched to ascertain more closely Our will in this matter: of which we are pleased, and we commend your merits to Lodi. As for the laymen who are to be prepared, who will one day be members of the Action Catholica, so that they may be frequently and suitably incorporated into it, it will be most useful to remind all that We have always declared from the very beginning of Our pontificate; namely, that the Action Catholica, insofar as it is an apostolate, is a duty to which both priests and all the faithful are bound, since this very thing proceeds from the universal precept to love God above all things and our neighbor as ourselves. For he who loves God cannot help but desire that all love Him; and he who truly loves his neighbor, cannot but wish for or desire his eternal salvation. Indeed, this is the very foundation of the apostolate; which is nothing other than the exercise of that Christian charity which is prescribed to all men. But, besides the duty of charity, the Christian apostolate owes a certain action as a tribute to Jesus Christ: for when we share with others the spiritual gifts which we have received from divine

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liberality, we satisfy the most sweet Heart of Jesus, which indeed desires nothing more than to be acknowledged and repaid by all; as He Himself says in the Gospel: "I am come to cast fire on the earth. And what will I, but that it be kindled?" (Luke 12:49). Moreover, the necessities of the times absolutely demand that, just as life, morals, and other things are constantly changing, so too the clergy and laymen should introduce new forms of the Christian apostolate. Therefore, we gladly approve the Action Catholica, as you have already introduced it; for among the other forms of apostolate which are to be carried out by the laity, it better responds to the needs of these times, as we are learning more and more every day through our extensive ministry, in which we have been engaged for some time. However, the work of the curia and other priests, although diligent and zealous, is still insufficient for the great needs to which the apostolate must provide assistance at present: therefore, it is necessary that the clergy have many chosen men as partners in their work, who will spread the salutary power of religion far and wide; and these are the associations of the Action Catholica. Therefore, we were pleased to learn from your consultations that you intend, obeying Our wishes, to establish a Catholic society in Strasbourg, uniting it into one body; in such a way, however, that

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - Official Commentary, so that men may be separated from women, and the male youth from the female; may this society, along with the Bishops and the clergy, who are its administrators, with wise guidance, fully establish the kingdom of Jesus Christ among you, pursuing the apostolate in every field of endeavor as an auxiliary to the Church. And so that the various societies may be more closely united with one another, it is fitting that you—which has already been commendably done in other regions—have established certain councils (or committees) of men: namely, a council which will be the center and head of the entire organization, diocesan councils, and parish councils; these councils, while contributing to the unity of the entire Catholic Action (in which lies the strength of any society), also contribute to that obedience which is due to ecclesiastical superiors, which is a most beautiful privilege and a guarantee of a fruitful and lasting life. Indeed, besides this great institution, which may be called the official Catholic Action, there are already among you other works and associations which either promote religious piety or charity and beneficence; which We, on a recent occasion, called auxiliary to the Catholic Action, because, while some of these works and associations, by their very nature, contribute to the aims of the Catholic Action, they can also provide and should provide active and prepared people to it. Therefore, We congratulate you, Venerable Brothers, that you make use of such meritorious works for the growth of the Catholic Action. This will certainly happen more easily if you link them together with appropriate forms of

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association, as We trust you will; so that, while preserving their own forms and aims, they may truly contribute to the benefit of the Catholic Action. Furthermore, We offer you our heartfelt thanks for all that you have done thus far to promote the Catholic Action; and recognizing that nothing truly good can be accomplished by men unless God grants the necessary growth, as a sign of heavenly blessings and of Our paternal benevolence, We impart to you, Venerable Brothers, and to all those who are working diligently with you to promote the Catholic Action, Our Apostolic Blessing most cordially in the Lord. Given at Rome, near Saint Peter, on the fourth day of the month of December, in the ninth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 247*]

Appendix to My II LETTER TO THE MOST EXCELLENT FATHER, DOM ISMAEL PERDOMO, ARCHBISHOP OF BOGOTA, AND TO OTHER ARCHBISHOPS AND BISHOPS AND ECCLESIASTICAL SUPERIORS OF THE REPUBLIC OF COLOMBIA.

PIUS PP. XI, To the Venerable Brother, greetings and the Apostolic Blessing.

We have received your most esteemed letters, in which you, and also on behalf of the other Bishops of the Republic of Colombia, have informed Us of matters which were commonly discussed and, with mutual counsel, decreed at the Episcopal Convocation held here last month; and in which you wished to testify to your earnest desire to be united with the Apostolic See with devoted hearts. This active zeal of yours adds faith to your pastoral solicitude, as you promise to fully comply with the norms given by Us through the Apostolic Nuncio stationed among you, concerning certain matters which We deem opportune for the benefit of the Church of Colombia.

As for the other proposals initiated by you, which you have presented for the consideration of the Apostolic See, We reserve our judgment for another time; but for the present, We are most pleased to congratulate you on the undertaking you have embraced, namely, to promote, through the teachings of religion and especially through the Action Catholique, the proper instruction and education of the faithful, and also the growth of the Christian spirit in public life.

Indeed, having considered the exhortations and warnings which We have repeatedly made on this subject, as evidenced by the Encyclical Letters "Ubi Arcano," and others, We have no doubt that the Bishops of Colombia, whose apostolic zeal and devoted care for souls We admire, are fully convinced that the Action Catholique, under present conditions, is not only useful but absolutely necessary for the Church. For, in this our age, the enemies of the Christian faith, with their manifold and boundless ingenuity, leave nothing undone to undermine the people, and especially the working classes and the young, causing lamentable inroads into their

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faith.

[*Latin ed. p. 248*]

248 Acta Apostolicae Sedis - Commentarium Officiale: The increasing burdens lead to detriment, therefore the administrators of the Catholic Church are becoming increasingly inadequate, so that they may be able to resist and withstand the growing number of promoters of vice and their powerful influence. Indeed, the work of the clergy cannot always endure throughout all areas of society, since there are citizens who either hinder it for their own purposes, or, because of their own way of life, reject the sacred dignity of the clergy, although they are in the greatest need of their ministry. Hence arises the necessity of that auxiliary of the faithful, which, not without divine inspiration, we have established as the "participation" of lay people in the hierarchical apostolate of the Church. These lay people should be moved by the very precept of charity to prevent, with all possible means and efforts, the injury to the divine law and the spiritual detriment of their neighbors; for God has commanded not only priests, but everyone "concerning his neighbor"; indeed, it is noble and, as it were, inherent in those who, having received the most precious gift of the Christian faith, are moved to strive for the propagation of that same faith in others, according to that saying: "Good is diffusive of itself." And even more so this year, dedicated to the sacred memory of the divine Redemption, all good people are called to participate in the holy Catholic Action, to which the task has been entrusted of deriving the salutary waves of that same Redemption as widely as possible, and of confirming, wherever on earth, the most desired Kingdom of Peace brought about by Jesus Christ. For indeed, nothing new is being done, since, as we have pointed out on occasion, Catholic Action, as far as it concerns the matter, is linked to the most ancient age of the Church, and from the beginning of Christianity it has been commended in the Sacred Scriptures, and at no time has it failed to merit the best for the propagation of the Catholic faith. At present, however, it has taken on new reasons and new tasks, suited to the needs of today; it has been established in many nations and in the very regions visited by missionaries; and wherever it has been brought into proper order, wherever it has been able to pursue its purpose freely, it has produced the best fruits for salvation. Therefore, all the faithful, of any age and condition, should join together, so that no one refuses to work in the mystical vineyard of the Lord; and, as young people of both sexes should be properly formed and associated with it, so too should older men and women; and, according to their particular conditions, whether workers, teachers, or those who dedicate themselves to more honest arts or studies, or who have been awarded a degree, they

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should adopt particular methods and ways of acting that are useful.

[*Latin ed. p. 249*]

249 Appendix. Furthermore, we deem it not entirely superfluous to observe this: since those who cannot contribute worthy and effective service to the endeavors of the hierarchical apostolate, namely those who do not excel in Christian morals, who are not properly instructed in Catholic precepts, and who do not burn with the love of Jesus Christ, for the souls which He redeemed with His precious blood, therefore, the objective to which the Catholic Action must primarily be dedicated must be such that, in groups of young people, and if necessary, also in groups of men and women, the minds of all are rightly oriented towards religion, towards moral integrity, and towards the true "social" doctrine, guided by piety and virtue, and with diligent obedience to the Church and to its supreme governor, namely the Roman Pontiff. Therefore, we are not at all mistaken in believing that you, Venerable Brothers, having a certain and appropriate knowledge of divine matters as the foundation and cornerstone of the entire spiritual formation of souls and of all Christian life, will diligently and in every way strive that any institution of religious instruction be disseminated and properly imparted to all. For this is necessary for people of every condition, whether of humble or elevated fortune, and it encompasses all ages, namely those of children, young people, and adults. Indeed, the doctrine of the Catechism, as we pointed out some years ago, on a suitable occasion, pertains to all those things which each Christian must know, so that they may properly serve God, preserve human dignity, and fulfill their own duties, including those pertaining to civil society. Moreover, when people have reached the age of maturity and have acquired knowledge of things, this catechetical discipline extends more widely, and it explains the truths that were contained in a concise form, pursuing them more fully, and providing a more complete and clearer explanation, and—according to the various conditions of life, needs, and duties—making it more and more appropriate. Although, since the minds of young people can more easily grasp and absorb the truths of the faith, they are nevertheless more susceptible to errors of every kind that are prevalent today, to doubts, and even to a weakening of the same faith, it is very fitting that you, Venerable Brothers, direct your paternal care and concern primarily towards the young; and especially towards those who are devoted to letters, so that they may willingly receive instruction from priests and catechists, who—being well instructed in human and divine disciplines—with all their strength and with all the means that the care of souls suggests, may imbue, illuminate, and strengthen them with the doctrine of the Catholic religion. *Acta*, vol.

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I, X, no. 9. — 14-0-942. 17

[*Latin ed. p. 250*]

250 Acta Apostolicae Sedis - Commentarium Officiale. For the proper formation of young people, it is absolutely necessary that priests, already from the final years of their studies, be prepared to understand the nature and functions of the Catholic Action, that they be most ready to dedicate themselves to it, that they be distinguished by a particular dedication to the education of young people, and that they excel in their obedience both to the Holy Church and to the Supreme Pontiff. From among these priests, Bishops will wisely choose the best, follow them with paternal solicitude, and entrust their care to those who, contributing to the assistance of the sacred Hierarchy, wish to undertake the cause of the Church. These, indeed, will be the pillars of associations, and the instigators of apostolic novelty; and the sacred prelates will follow their example in this matter, so that, while the external administration and management of the associations are entrusted to laymen, it may be ensured that the principles and norms established by the authority of the Hierarchy are faithfully and constantly put into practice. This task, which demands self-denial and a willingness to dedicate oneself, is not without difficulty, but it is worthy of being undertaken by priests called by the Lord, who, with the help of the highest divine power, will also find pleasant consolations, since from their very diligence, they will sometimes see arise valiant soldiers of Christ, perfectly prepared to fight the battles of the Lord. And these ministers of God will surely consider that they have earned a greater reward for their solicitude, and will receive a sweeter grace from Heaven, when they see that some of those whom they have more and more united with Christ, are initiated into the priesthood, or pronounce religious vows. Moreover, it is not to be feared that religious sodalities, which indeed deserve the highest merit, or those that are gradually being abolished or diminished, which expend so much fruitful effort in educating young people of both sexes, will be eliminated or diminished. On the contrary, since these kinds of associations contribute not a little to the achievement of the purpose to which Catholic Action intends to contribute in every way according to its own nature—namely, to promote the Kingdom of Christ more widely—they provide very great assistance, since they agree with Catholic Action and work together with it. Nor is Catholic Action limited to economic or "professional" sodalities, as they are called, which directly strive to provide temporary benefits to those engaged in manual or liberal arts. For these sodalities must be governed by their own laws, and must bear the risk of technical matters within themselves, just as it is necessary for political bodies, even though composed of

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Catholics, to be entirely autonomous.

[*Latin ed. p. 251*]

Appendix 251. It undertakes to incorporate the rationale of the work within itself. Moreover, since the Catholic Action should strive to remain separate from the endeavors of political parties, it cannot assume the burdens or responsibilities of civil or economic affairs. However, the Catholic Action brings considerable benefit to such associations, first by transmitting to them virtuous men whom it has formed and instructed, then by imparting and illustrating the principles by which its members are guided in seeking the good, and finally, by uniting forces where the advancement of religion or morals is to be defended or promoted, which undoubtedly offers the best hope for peace and prosperity above all other things. From this, it is clearly evident that the Catholic Action, as well as the Church, to which it offers its assistance, strives only for spiritual and supernatural matters, that is, for the salvation of souls and the propagation of the Kingdom of Jesus Christ; and therefore, it should contribute as much as possible to this end. For this reason, it seeks not only the good of each individual, by properly instructing faithful Christians, but also the good of the entire human association, as it endeavors to form and inspire apostles who will strive, by any means, to bring about the fulfillment of the divinely ordained mission of the Church, both privately and publicly. Therefore, we have no doubt that in this Republic, and indeed in each of its dioceses, many Catholic men will arise who, urged by the invitations of their sacred pastors, will devote all their strength to the orders of the Catholic Action, placing their authority and power at its service. Indeed, since all hope for the future rests on the young, and especially on those who dedicate themselves to learning, it is necessary to direct our primary attention to them, so that, through the proper instruction in the truths they must embrace, their faith and their most sacred zeal for promoting the cause of the Catholic name may be aroused. These fervent zeal, when kindled, will provide the best aid and salvation against the excesses of licentiousness, and will provide excellent and diligent soldiers for the Catholic Action, who will sometimes achieve greater things. Therefore, the propagation of the Catholic Action should flourish not only in universities and in public secondary schools, but also in all youth organizations, so that young people may be incorporated into and prepared for the same Catholic Action, in order that they may later hold positions in the higher ranks of the association; which, indeed, seems to contribute greatly to their Christian education. And meanwhile, Venerable Brothers, we are confident that, relying on the norms given by us, you will willingly comply; and we also hope that you will—

[*Latin ed. p. 252*]

252 Acta Apostolicae Sedis - An Official Commentary, we earnestly im-

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plore each of you in your flock, and especially those who administer the sacred rites, to diligently adhere to your exhortations and prescriptions, as a testament to Our paternal benevolence and a pledge of heavenly blessings, and we impart the Apostolic Blessing, with all our heart, upon you individually and upon all of you, in the Lord. Given at Rome, near Saint Peter, on the fourteenth day of the month of February, in the year nineteen hundred and thirty-four, in the thirteenth year of Our Pontificate. / PIUS PP. XI. III. APOSTOLIC LETTER TO THE VENERABLE BROTHERS, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES OF THE PHILIPPINE ISLANDS. POPE PIUS XI. Venerable Brothers: Greetings and Apostolic Blessing. — It is with singular pleasure that We recall the manifold manifestations of that ardent and practical faith which has characterized the noble people of the Philippine Islands since the blessed day when they embraced the Gospel of Jesus Christ, Our Lord and Redeemer. But turning now to one of the most recent, solemn, and consoling events, We are pleased to recall here the splendid triumph of love that the Filipino people were able to offer to Jesus in the Blessed Sacrament, on the occasion of the XXXIII International Eucharistic Congress in February of 1937, when more than five hundred thousand people, from all parts of the world, gathered in Manila, in the presence of Our Legate, the Most Eminent Cardinal Dionisio Dougherty, Archbishop of Philadelphia, to render homage of adoration and gratitude to the Divine King, veiled under the humble Eucharistic species, and to pray for the triumph of His Kingdom, which is a Kingdom of love and of peace among all peoples. Then it became more clearly evident how great and beneficial can be the mission of that beloved people, destined—if it maintains alive and active that faith which it has preserved through four centuries—to be a radiating center of the light of truth and as an advanced sentinel.

[*Latin ed. p. 253*]

Appendix 253 concerning Catholicism in the Far East, which is, in large part, still deeply troubled and enveloped in the darkness of religious errors. But, Venerable Brothers, we feel it is our duty to confide in you, with paternal frankness, our grave and painful anxieties concerning the future. It is certainly well known to all your unceasing and loving solicitude for maintaining pure and intact the faith and the practice of Christian life, which are the splendid ornament of your people. We also know with what noble and holy efforts your priests, together with you in this urgent work, and, together with your clergy, the Orders and Religious Congregations, some of which, from the beginning of that Christian community, have zealously and selflessly dedicated themselves to the Christian and cultural education of the people, establishing and supporting outstanding centers of learning, such as the illustrious University of Santo Tomás in Manila, and many colleges of higher, secondary, and primary education, excellently directed

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by Religious of both sexes. However, we must lamentfully acknowledge that, despite your diligent and constant care, even in those regions, as unfortunately occurs in many others, a war is being waged, sometimes covertly, sometimes openly, against everything that is most precious to the Holy Mother Church, with very grave damage to souls. The safety of the family is attacked at its foundations by the frequent assaults against the sanctity of marriage; the Christian education of the youth, made difficult and sometimes neglected, there as in other nations, is now seriously jeopardized by errors against the faith and morals, and by calumnies against the Church, which is presented as an enemy of progress, of freedom, and of the interests of the people; even the civil order is threatened by a nefarious propaganda of subversive theories of all kinds, while, on the other hand, the worker is led away from Christian practices by the frequent violation of the holy day and by an excessive desire for diversions, which is often a vehicle of moral perversion. It is sufficient to indicate these facts to convince oneself of the sad future that would be prepared for that noble people, if recourse were not made with prudent haste to effective remedies. In fulfillment of our duty as a common Father, to whom belongs the "sollicitudo omnium Ecclesiarum," with simplicity and paternal affection, we address you, Venerable Brothers, this Apostolic Letter in which we propose to you some considerations and norms of a certain character.

[*Latin ed. p. 254*]

254 Acta Apostolicae Sedis - Commentarium Officiale. We trust that these [documents] will assist you in your pastoral work, so that you may deliver your faithful from the aforementioned evils and guide them along the paths of eternal salvation. And above all, it is fitting to emphasize how great and decisive is the importance for the spiritual well-being of a nation of the preparation of good priests. For, by the will of Jesus Christ, priests must be *sal terrae et lux mundi*, because they are the continuers of His redemptive and sanctifying mission. "I am come that they may have life, and have it more abundantly," says the Divine Master. And in order to transmit this supernatural life to all men of all ages, of which He is the author and cause, Jesus Christ founded the Church and instituted the hierarchical Apostolate, conferring upon simple men – Bishops and priests – the highest faculty of giving to souls the life of grace, because He willed to save man by means of man. Therefore, we have always considered the formation of suitable priests to be the most serious of the most serious responsibilities that are incumbent upon Us, and We have wished to retain the Prefecture of the Sacred Congregation for Seminaries and Universities, in order to be able to more closely fulfill this Our principal duty, which We share with the Pastors of the Dioceses. For this reason, We consider Our most important document to be the Encyclical *Ad Catholici Sacerdotii*, in which We expound Our thoughts on the highest dignity of the priesthood,

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and We have ordered that it be read and commented upon not only by seminarians, but also by all priests.

1 MATTH., V, 13-14.

2 IOANN., X, 10.

We know, and We are deeply pleased by it, with what loving care you attend to the most perfect possible preparation of young clerics, while at the same time striving to ensure that the Major and Minor Seminaries respond ever better to the serious needs of this modern age. We speak of perfect preparation, and of complete formation, as is fitting for those who are to be consecrated to such sublime ministries; and therefore, of sanctity and knowledge, which are the indispensable foundations of priestly zeal. Ordinary goodness is not enough for the priest, who, being called to be another Christ, must edify the faithful by the depth of his virtue and the perfection of his life; and his knowledge cannot be surpassed.

[*Latin ed. p. 255*]

255 The vocation must be solid and extensive, as God demands of His minister, and as the people justly expect of the priest. And We believe it necessary to insist again here, so that you may urge those to whom you have entrusted the care of vocations and the formation of the clergy to seriously reflect upon the most grave warnings which We made in the aforementioned Encyclical. And in this regard, We also exhort you to always keep in mind the severe words of the Angelic Doctor: "Deus numquam ita deserit Ecclesiam suam, quin inveniantur idonei sufficientes ad necessitatem plebis, si digni promoveantur et indigni espeller entur..." "It is better to have a few good priests than many bad ones." 3 And We desire that Our paternal appeal not be limited to the diligent selection of candidates for the sacred Orders, but also extend to a strict discipline that must be observed in the life of the Seminary and in the priestly life itself; for just severity is absolutely necessary as a preparation and safeguard of a pure and apostolic life, especially in these times of laxity and excessive freedom. However, We cannot ignore, Venerable Brothers, that, in order to repair the damages of modern society, the work of the clergy, although constant and self-sacrificing, is no longer sufficient; for, setting aside other grave reasons, many men of all social classes, forgotten or ignorant of God and His Christ, are resistant or hostile to the evangelizing action of the priest. Hence the urgent need that the hierarchical apostolate be in some way shared by lay people, who, instructed and spiritually prepared by the priests, and living the Christian life fully, should be like skilled explorers who open the way to the light of truth and to the sanctifying action of grace in those places far from the Church of Christ, always being efficient and

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obedient collaborators for it. Thus, it is evident that the mission of these lay people is, in a certain sense, the very mission of the Hierarchy, that is, the mission of Christ: to procure for other souls the supernatural life, to foster it, to defend it, and that their activity must therefore be a precious aid and a timely complement to the priestly ministry. 4 * S. THOM. AQUIN., Summa Theologica, Supplement, q. 36, a. 4, ad 4um. "As every man hath received grace, ministering the same one to another: as good stewards of the manifold grace of God" (1 Peter, IV, 10).

[*Latin ed. p. 256*]

256 Acta Apostolicae Sedis - Commentarium Officiale.

Ideo, iam ab initiis Pontificatus Nostri, fecimus paternalem vocationem ad Hierarchiam et fideles, ut laici debite pararentur et ordinentur ad hoc apostolatum, quod Nos, inspirati textibus Sacrae Scripturae, definivimus: participationem laicorum in apostolatu hierarchico, et illud Actionem Catholicam appellamus. Actionem Catholicam dicimus, et dicere possumus vitam Catholicam; nam sicut nulla est actio sine vita, ita nulla est vita sine actione. Actio Catholica, in effecto, proponit se formare Catholicos sinceros, qui cognoscant, amant et integraliter vivant fidem Christianam, demonstrans quod est possibile perfecta exsequi officia quae haec imponit in omnibus ambitibus et condicionibus socialibus et professionalibus. Et hii Catholici integri et exemplares, animati vero spiritu Christiano et dociiles voci Nostrae, non possunt non sentire vehementer desiderium et officium cooperandi cum Hierarchia ad aedificationem et incrementum Corporis Mystici Christi, per accipiendum nova membra. Ergo, affirmare potest verissime quod, in illis qui vere amant et practicant Actionem Catholicam, perfecta et fervens vita Catholica et vita apostolicamente activa perfecte concordant, ita ut haec ipsa vita Catholica, ex una parte, crescat et perficiatur in individuo, et ex altera, se diffundat, attingens ad alios fratres, in quibus, fortasse, imperfecta erat, vel penitus exstincta. Membri, ergo, Actionis Catholicae sunt etiam, intra certos limites, promotores et defensores vitae supernaturalis in animis. Ex eo quod expavimus, perspicue deducitur quod Actio Catholica numquam est ordinis materialis, sed spiritualis; non ordinis terreni, sed caelestis; non politica, sed religiosa. Finis eius proprius eam distincte separat ab omni movimento, ab omni associatione quae proponat fines puramente terreneos et temporales, quamquam sint nobiles et digni encomio. Tamen, est etiam actio socialis, quia promovet summum bonum societatis: regnum Iesu Christi. Praeterea, longe ab desistere ab magnis problematibus quae laborant societatem et reflectuntur in ordine morali et religioso, ea studet et dirigit ad veram solutionem, secundum principia iustitiae et caritatis Christianae. Longa iam experientia Nostra docuit quod, in omni regione, fortunae Actionis Catholicae in manibus sunt Cleri, et quod hic, ergo,

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debet theoria et practica cognoscere hanc novam formam apostolatus.

[*Latin ed. p. 257*]

Appendix 257, which is a part of the sacred ministry. Aware of your paternal solicitude for the salvation of souls, we also know that you will take care to ensure that all your priests receive this preparation: the young clerics in the Seminary, in the course of Pastoral Theology, of which the Catholic Action must be an integral part, as are the classical forms of apostolate; the priests who are already working in the field, through special courses of retreat and study, and through all those endeavors that your zeal will suggest. Thus formed—and we desire the same for the Religious—the priests must dedicate themselves to the not easy task of the spiritual and practical preparation of the laity for the Catholic Action; a highly meritorious work, which requires continuous and noble efforts, which will be richly rewarded by the zeal with which the new workers will offer their generous and devoted cooperation to the ministers of God for the conquest and advancement of other souls. We will not dwell further on explaining the nature, excellence, and necessity of Catholic Action, because there are not a few documents of this Apostolic See that treat it expressly. However, we wish to emphasize a fundamental point, which must constitute an unshakeable canon of Catholic Action, namely: Catholic Action, by its very nature, must be carried out in the Diocese and under the direct authority of the Bishop, because, being a participation of the laity in the hierarchical apostolate, it belongs to the Bishop to establish, organize, and direct it in his own Diocese, so that national coordination may be facilitated. And precisely on this point, we wish to draw your attention, because Catholic Action will be vigorous or weak, fruitful or barren in each Diocese, according to the will of the Bishop and his clergy. And for the practical effectiveness of Catholic Action, it can never be sufficiently recommended that its Associations not only live in perfect harmony with each other, but are also perfectly coordinated, in unity of direction and purpose. From the parish associations of Catholic Action to the diocesan organizations; from these to the national governing bodies, everything must be well linked and compact, like the members of a single body. Therefore, the Central Bodies are necessary as coordinating bodies, and their task is to provide directives and guidance regarding the activities of the Associations throughout the nation, to take initiatives, and to present programs to the diocesan centers, with due respect and with the consent of the respective Bishops.

[*Latin ed. p. 258*]

258 Acta Apostolicae Sedis - Commentarium Officiale. And now, Venerable Brothers, we wish to speak to you briefly and plainly about certain activities to which the Catholic Action of the Philippines must primarily dedicate its apostolate. And first of all, it is necessary to work tirelessly so

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that Christ may once again occupy His throne in the family. "Jesus Christ reigns in the domestic society," we said in the Encyclical *Ubi arcano*, "when, constituted by the sacrament of Christian marriage, it is preserved inviolate as a sacred thing." Catholic Action must regard the restoration of the family, the principle of natural life and a divinely ordained institution, as the home where the supernatural life of the children of God has its first development. We must lamentfully recognize that the enemies of God spare no means to induce even that beloved people to profane the sacred institution of the family, and they strive to spread doctrines contrary to the indissolubility of the matrimonial bond, and to propagate new theories and abominable practices that suppress life at its very origin. Therefore, it is absolutely necessary that Catholic Action, and especially the Associations of Men and Women, react in time against such danger: always giving an example of a holy life in marriage; propagating the teachings of Catholic doctrine on marriage, as we have gathered and expounded them in Our Encyclical *Casti Connubii*; illuminating and spiritually assisting parents in the fulfillment of their duties, and preparing new families through a solid Christian formation of the young, so that the young, when entering into such a noble state, may have full awareness of the responsibilities they assume. For this purpose, it is fitting to promote the beautiful devotion to the most holy of families, the Family of Nazareth, proposing it as a model to parents and children, and consecrating the Christian family, according to the desire of Our Predecessor Leo XIII, which is also Our desire. In the Christian renewal of the family, a vast field of good, a large part of the apostolate belongs especially to the woman, whose zeal for Catholic Action we wish to commend and encourage here with particular praise. Therefore, we direct Our paternal appeal to the Catholic women of all ages and conditions, to the girls, and to the 5th Letter Apostolic *Neminem fugit*.

[*Latin ed. p. 259*]

Appendix: To the young members of the Cattolica, to mothers, and to widows, so that, all of you, cooperating to the extent of your strength, position, and possibilities, may help and strengthen, as valuable auxiliaries, the army of the Apostles of Christ for the salvation of souls, for example, and in a particular way, in the instruction of the Catechism, and in guiding and maintaining people of your sex in the practice of true Christian piety. In this way, you will contribute to establishing the first foundations of the restoration of the Christian family, and you will continue the glorious tradition of those primitive Christian women, who, through their apostolic zeal, deserved to be remembered with honor by St. Paul: "...adjuva illas quae mecum laboraverunt in Evangelio... quarum nomina scripta sunt in libro vitae." We have no doubt that Our appeal will find a generous and enthusiastic reception, and We are pleased to expect that great and lasting benefits will result from the apostolate of these flourishing women's organizations,

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for the domestic sanctuary and for all of civil society.

6. The supernatural life that the Cattolica is called to foster in collaboration and in dependence on the Sacred Hierarchy, cannot truly be lived unless it is first known. And it is also the Divine Master who teaches us this: "Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent." Therefore, since religious instruction is the necessary prelude to supernatural life, it must be the first activity of apostolate to which the Cattolica will lend its sincere cooperation. This catechetical apostolate appears more necessary and urgent in the present conditions of your country and of others, where, for various reasons, so many children and young people, in cities, in villages, and in the countryside, grow up without religious instruction. It is your duty, Venerable Brothers, to seek the valuable assistance of the Cattolica for all this immense work of religious instruction, and first of all, to continue and intensify the work, which is urgent and exceedingly necessary, that has already begun with good auspices, of preparing catechists of both sexes in appropriate institutions, which will have the power to confer the corresponding titles upon the completion of special courses of study and practice; then, for the improvement of existing Catholic schools and the creation of...

6 Philipp., I, 5.

7 IOANN., XVII, 3.

[*Latin ed. p. 260*]

260 Acta Apostolicae Sedis - Commentarium Officiale, where it is necessary; and finally, and this is most important, for the foundation, in all places, of parish schools of catechesis, in accordance with what is prescribed by the Sacred Congregation of the Council, and particularly in the Decree Provido Sane of January 12, 1935, adopting, in said schools, the best pedagogical methods, in order to achieve an easy, attractive, and effective instruction. This apostolate of Christian education, which is also necessary to, as far as possible, remedy the deficiencies of the public school in matters of religion, will be more effective if there is unity of direction; therefore, it is necessary to create in the Dioceses coordinating centers for all these activities, in relation to the national bodies of the Catholic Action. The University Youth, who are very numerous there, demand particular attention from the Catholic Action. Indeed, university students represent the future leaders of society in the various fields of culture, commerce, industry, and public affairs, and, unfortunately, now, during their period of formation, they are exposed to serious dangers and threats. It may seem, perhaps, an exceedingly difficult undertaking to penetrate and exert a healthy influence on university life. Its very difficulty must be a powerful incentive to begin this work with generosity of heart, trusting confidently in

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divine grace, which can overcome all difficulties. And in truth, a consoling experience tells us that young people burning with apostolic zeal, amidst a multitude of indifferent and, perhaps, hostile individuals, can little by little, through their virtue and their openly professed faith, become centers of attraction for their fellow students and become instruments apt for the salvation of souls. Therefore, it is of the greatest importance to establish, in every center of higher education, associations of students that have as their goal not only to form perfect Christians, observing Christian morality in the exercise of their profession, but also zealous apostles in their own environment. The students of secondary schools must also be the object of particular spiritual assistance; and for this purpose, We repeat to you, Venerable Brothers, the recommendation that We have made to others, to establish, in agreement with the respective Directors, Associations of Catholic Action within the very Colleges and Institutes, both male and female. The great fruits that di-

[*Latin ed. p. 261*]

Appendix 261. Those internal associations which already exist, wherever they have been established for some years, ought to serve as an encouragement to establish them everywhere. And we have no doubt that our appeal, and yours, will find the most perfect response from Religious men and women, who with such solicitude direct the Catholic Colleges and Institutes, and who will thus add new merits to those already possessed. A cordial invitation will be addressed to learned persons and those of distinguished social standing, so that they too may be part of the Catholic Action. At the same time as they will derive inestimable benefits from it, they will contribute to creating within their organizations that atmosphere of sound and sober culture which, in the present times, must accompany solid religious formation and apostolic activities. There is no doubt that these individuals, to whom the generous goodness of the Father celestial has granted so much, will feel more keenly the duty of employing, as faithful servants, also for the benefit of their brethren, the talents which God has entrusted to them, and that they will also promote the apostolate within their own class. We believe it necessary here to consider the great importance of the annual practice of the holy exercises, and each month, of the days of retreat, for the spiritual benefit of university students and cultured people, and to confirm them in their apostolic purposes; and for this reason, we renew our fervent exhortations from the Encyclical *Mens Nostra*. Your paternal solicitude must take particular care of both industrial workers and peasants; they are the favorites of Our heart, because they are in that social condition which Our Lord chose for Himself during His earthly life, and because the conditions of their material life subject them to greater sufferings, since they are often deprived of the means sufficient for a Christian life and of that peace of mind which comes from the security of the future.

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The majority, unfortunately, lack those spiritual and moral consolations which could sustain them in their distresses. Moreover, their very situation exposes them to being more easily influenced by those doctrines which, it is true, are said to be inspired by the good of the worker and of the humble in general, but which are full of fatal errors, since they combat the Christian faith which secures the foundations of right and social justice, and they reject the spirit of fraternity and charity instilled by the Gospel, which alone can guarantee sincere collaboration between the classes.

[*Latin ed. p. 262*]

262 Acta Apostolicae Sedis - Commentarium Officiale.

On the other hand, such communist doctrines, founded on pure materialism and on the unbridled desire for earthly goods, as if they were capable of fully satisfying man, and because they entirely disregard his supernatural end, have proven in practice to be full of illusions and incapable of providing the worker with true and lasting material and spiritual well-being. And since your people of the Philippine Islands are not exempt from this danger, We reiterate the exhortation to meditate on what We have expounded in Our Encyclicals *Quadragesimo anno* and *Divini Redemptoris*, in which We explain how it is possible to establish, on Christian principles, a society in which the worker may achieve a condition worthy of a being created in the image and likeness of God and destined for eternal glory. You must therefore diligently provide, first, for the spiritual needs of the workers, through appropriate religious and moral instruction, and especially through exercises for workers, etc., and, second, although with no less diligence, for their material needs, through those activities and institutions which We so warmly recommend in the aforementioned Encyclical *Quadragesimo anno*. These two actions, religious and social, must work in harmony; one without the other is often ineffective. The socio-economic institutions to which We have just referred do not belong to the Catholic Action properly so-called, because they carry out their activities directly in the economic and professional sphere. Therefore, they alone are responsible for their initiatives in purely economic matters. But, as We have said before, these institutions must be inspired by the principles of charity and justice taught by the Church, and must follow the guidelines established by the Ecclesiastical Authority in this delicate matter. Such institutions, in addition to being truly beneficial for the material and moral elevation of the workers, prepare the way for the apostolate of Catholic Action among workers. And with regard to this apostolate of Catholic Action, in the aforementioned Encyclical *Quadragesimo anno*, We indicated one of the forms that practice has shown to be most useful and effective. We refer to the apostolate of each one among those of his own condition. Therefore, it is highly recommended that, as far as possible and without prejudice to the unity of organization, it should be primarily the workers themselves who

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work in Catholic Action in their own environment, so that the salvation of the worker may be achieved by the worker.

[*Latin ed. p. 263*]

Appendix 263 Therefore, Venerable Brothers, we hope that you will take care to ensure that, in large industrial centers, and, if possible, in every parish, and within the four branches of the Catholic Action, groups of good workers are formed, who "must be the first and immediate apostles of their fellow workers, and precious helpers of the priest, to bring the light of truth to countless areas, resistant to the action of the minister of God, either because of ingrained prejudices against the clergy, or because of deplorable religious apathy." 8 In short, the constant concern of the Hierarchical Apostolate, and therefore of the Catholic Action, must be not only to spread, but also to preserve and defend the supernatural life of souls. This defensive work is necessary and obligatory, especially in these times when attacks against everything that is Christian are multiplying in an alarming manner. Indeed, it is known that the enemy of all good, who always counts on numerous and faithful servants, has transformed the inventions of science into so many instruments of ruin and death for souls. It would suffice to recall the spiritual damage caused by anti-religious or simply neutral newspapers, by the cinema and the radio, which should be powerful and effective elements of education and formation for the people. Now, Venerable Brothers, as in Our Encyclical on the Christian education of youth, of December 31, 1929, we praised those Catholics who dedicate themselves "to spreading good readings, and to promoting truly educational spectacles, creating, even at the cost of great sacrifices, theaters and cinemas in which virtue not only has nothing to lose, but much to gain." Later, increasingly concerned by the growing ruin that the cinema is sowing everywhere, we have not hesitated, as you very well know, to dedicate an Encyclical to this subject, *Vigilanti cura*, of June 29, 1936. We repeat to you now, with all our affection, these Our exhortations for the defense of souls, because we know that also in your country all the aforementioned means cause very grave spiritual damage. Knowing your pastoral zeal well, we are certain, Venerable Brothers, that you will put all your efforts into promoting the apostolic activities that we have hitherto recommended to you. *Divini Redemptoris*.

[*Latin ed. p. 264*]

264 Acta Apostolicae Sedis - The official commentary, and those others which you deem most necessary. However, we cannot conclude this Our Letter without directing to you a final recommendation, which we have often given to others, and with the same purpose: the unity of all forces that labor for the extension of the Kingdom of God. Without this unity of minds and wills, many noble efforts will be lost and will not at-

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tain all the desired effects. For this purpose, in addition to establishing in your country the coordinating bodies of the Catholic Action, of which we have spoken, it is also necessary to coordinate the institutions and works which, in other of Our documents, we have called precious auxiliaries of the Catholic Action. We are pleased to expect that, united thus *in vinculo pacis* all the institutions, the organizations, and all the members of the Catholic Action, will work selflessly and effectively for the attainment of its own purpose: the triumph of the Kingdom of Christ in individuals, in families, in society. And in this way, that noble and beloved Nation will fulfill its providential mission through the active faith of its children, who, *Domini, excipientes verbum... cum gaudio Spiritus Sancti*, will be *forma omnibus credentibus*, and from your Islands the seed of supernatural life, the word of God, will be spread to all regions of the vast East: *a vobis diffamatus est sermo Domini... in omni loco*. 9 For the fulfillment of these hopes and for the happy success of your apostolic work, we implore the protection of Our Mother and Queen, the Most Holy Virgin, Patroness of the Philippines, beseeching her to deign to graciously receive Our prayer for the religious and moral prosperity, and for the true progress of your people, in the amiable and benevolent peace of the Kingdom of Christ. With these paternal sentiments, and as a pledge of the grace implored, we impart from our heart the Apostolic Blessing to you, Venerable Brothers, to your priests, to the Catholic Action, and to all the faithful of that beloved Nation. Given in Rome, near Saint Peter, on the feast of the Chair of Saint Peter in Rome, January 18, 1939, the seventeenth year of Our Pontificate. PIUS XI. 9 1 Thessalonians, I, 6-8.

[*Latin ed. p. 265*]

October 20, 1942. Year and Volume XXXIV (Series H, Volume IX) - No. 10. ACTA AP. SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. RADIO ADDRESS FROM THE MOST BLESSED FATHER, SENT ON SEPTEMBER 7, 1942, TO THE FAITHFUL GATHERED IN THE CITY OF S. PAULI FOR THE FOURTH EUCHARISTIC CONGRESS OF ALL BRAZIL.

Reverend Brothers, who in such great numbers, surrounded by your clergy, form a majestic crown around Jesus in the Sacrament; Most Excellent Government and other Authorities, who with your presence, adorn this grand Eucharistic assembly; Beloved Sons of Catholic Brazil! Although We are already present among you in the person of Our worthy Legate to the fourth National Eucharistic Congress, nevertheless, We are most willing to make Our voice heard directly by you, so that with you, We may adore the divine King of love, repeating that greeting so traditionally Portuguese and so Christian: "Blessed and praised be the Most Holy Sacrament of the Eucharist, fruit of the sacred womb of the most pure Virgin, Holy Mary!"

Our heart rejoices, Our spirit is enraptured, contemplating the magnif-

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icent spectacle that your piety offers to the heavens and to the earth. We see all of Catholic Brazil, from the Amazon to the River Plate, from the Cordillera to the Atlantic, kneeling around the Eucharistic throne, erected in the splendid setting of the city of Quarten, to adore and pay homage to the divine King sacramentally present, in these days of fervor and devotion, in solemn acts of reparation and expiation, in firm protests of fidelity and vassalage, of unwavering response to His eternal love.

This spectacle is all the more consoling, as it is a faithful expression of the faith.

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis - Commentarium Officiale concerning the traditional piety of the Catholic people of Brazil. Does it not enter into history under the sign of the Cross of Christ, and with the viaticum of Jesus sacramentally in their hearts? — In that glorious journey of the first of May of the year one thousand five hundred, when, in the shadow of the first cross formed with Brazilian wood and raised on Brazilian soil, the first Mass was sung, — a baptism of grace for the new continent, — and the Captain-General and his best men communed, while the indigenous people, who spontaneously helped to raise the cross, not understanding nor being capable of receiving the Host of Jesus, at least as they knew and could, adored Him by beating their breasts and prostrating themselves on the ground. Later, no city or town was there that did not mark its devotion to the Most Holy Sacrament, and that did not have its Brotherhood, to which the principal citizens were glad to belong; and these manifested their devotion by celebrating every month a solemn feast of the Most Holy, erecting magnificent thrones and adorning them, especially in the churches, with the finest gold and silver from their homes, "with all the gold that could be found in the land." It was also through devotion to the Most Holy Sacrament and the Holy Cross, combined with that of Our Lady, that the Indians of the villages were formed in the faith; so that the newly converted knew no greater honor than to be able to commune, nor greater infamy than to be deprived of the Eucharistic table. We bless the Lord for seeing this piety of your ancestors flourish again; — and we bless those who, with their eucharistic apostolate, have contributed to this promising rebirth, particularly the organizers of the diocesan Congresses that prepared the national one, and the silent, but constant and ever more vast and fruitful, work of the Catholic Action, the Third Orders, the Marian Congregations, and the Apostleship of Prayer. We bless the Lord and implore Him that this flourishing spring may not vanish with the echoes of the Congress, but may spread and be translated into fruits of blessing throughout Brazil. The Eucharist is a threefold mystery: a mystery of faith, a mystery of love, a mystery of life. May it be for all and each of the Brazilians, — as it was in the past, and even more so than in the past, — a source of pure and effective

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faith, of unbreakable love and union, of sincere and wholly Catholic life. Mystery of faith, the Sacrament of the Eucharist is more than any other. 1 Letter from Pedro Vaz de Caminha of May 1, 1500, to His Majesty King D. Manuel.

[*Latin ed. p. 267*]

Actu Pii Pp. 267 XII, in essentia, mysterium fidei, quia fidem supponat, fidem exercitat, fidem avivat, fidem coronat; et quia est praeceptum et signum certissimum fidei verae. Hoc fuit pro patribus vestris. Nonne enim viva fides eos movet, quando nuntius sacrilegii contra Sanctissimum, commissi in Lisbona, in Capella Regia, populorum Brasiliensium terrorem suscitabat, quasi res esset calamitas nationalis, et statim processiones poenitentiales, et sollemnitates reparationis et deprecationis ordabantur? Et quando postea unitas patriae et incolumitas Religionis Catholica minabantur, nonne fides in Iesu Sacramentato viris armis coragem dedit ad pugnam et ad victoriam, et multis fidelibus ad relinquendas domos suas et omnia bona, usque ad sacrificandum vitam, antequam fidem renegarent? 2 Sic etiam vobis, carissimi filii Catholici Brasiliae. Si umquam error vel superstitio fidem vestram minare temptaret, Iesum Sacramentatum vestrum furare, ad Illum plus intimé accedite, et armati ejus virtute, quia, ut cantavit vester magnus apostolus, venerabilis Iosephus de Anchieta, est pabulum pugnatorum, praemium victoriosorum. 3 Resistite, pugnate, vincite; servate intactam praeciosissimam hereditatem quae vobis ab antecessoribus vestris tradita est, fidem Catholicam, Apostolicam, Romanam. Mysterium amoris et unitatis. In Hostia divina totum infinitum amoris Cordis Iesu concentratur, qui se manifestavit in magnis horis Redemptionis; quia Sanctissima Eucharistia est Cenaculum et Calvary dilatata in spatio usque ad fines terrae, prolongata in tempore usque ad finem saeculorum... Et quia amor est unio, hic infinitus amor unione esse vult, usque ad identitatem mysticam: "Qui manducat carnem meam et bibit sanguinem meum, in me manet et ego in ipso..." Sicut ego vivo in Patre meo et per Patrem meum, qui me manducat, vivet in me et per me." Seu ut cantabat Anchieta: 4 "Sicut ad vos in vobis vivens, vivo in vobis ad vos comedens, dulcis Amor!" 5 2 P. ANTONIUS VIEIRA, Sermones de bono successu armorum Portugalliae, Sermones I, III, 46-47. 3 4 s P. IOSAPH de ANCHIETA, Hymnus ad 88. Sacramentum. IOANN. VI, 57-58. P. IOSAPH de ANCHIETA, ibidem.

[*Latin ed. p. 268*]

Acts of the Apostolic See 268. The frequent Communion of the Divine Eucharist fosters ever more love and unity with the Heart of Jesus, from which it overflows into charity and fraternal union among workers and employers, among the faithful and the clergy, among subjects and authorities, between the north and the south, among the citizens of the same

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State and the States among themselves, for the common good of all, in one great family, which is the Brazilian nation. Even from a human perspective, unity brings strength, while disunity leads to ruin. How much more so when the union of souls in God is fostered, vivified by the love of Jesus Christ, and strengthened and blessed by Him! Let not union and charity be limited to promoting the temporal good of our neighbor; but let us seek even more the spiritual and eternal goods, extending ourselves to all souls redeemed by the blood of Christ. The magnificent example of enthusiasm and generosity that Brazil has repeatedly shown on the day of missions is truly inspiring. Splendid apostolate of almsgiving! But, impelled by the charity of Christ, be also apostles of good example, of prayer, of sacrifice, of word, of action, first with Christians who do not practice the faith they profess; then with the unbelievers, who have never known the true faith. When Portugal and Brazil were still one nation, as was the case with the Spanish world empire, at least in principle and according to the will of the Sovereigns, what the great Anthony Vieira said applied to them: "In other lands, some are ministers of the Gospel and others are not; in the lands of Portugal, all are ministers of the Gospel... To be an apostle is nothing other than to teach the faith and to bring souls to Christ; and (in Brazil) there is no one who cannot, and indeed should, do so." Be apostles, and then the mystery of faith will also be a mystery of love and charity for you. Finally, a mystery of life. "You are the bread of life, which gives life to the world," Jesus called the Eucharist, and added: "He who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day." It is therefore, and above all, a mystery of divine life, because it assures us of the life of grace. Oh! How many are dead, who think they are living and seem alive, but are merely walking coffins, because they have lost the divine life to which they were reborn in baptism, because their soul is dead within them! Oh! If this were one of the fruits of the Congress, that everywhere the frequent celebration of the sacraments would be restored, as has already been seen.

[*Latin ed. p. 269*]

In the time of the Holy Fathers, and in other epochs, when the General Communions, and even the weekly Communion, were so frequently received! But it is also a matter of physical life: indirectly, of temporal physical life, because by fostering Christian life and good morals, it preserves from many diseases that corrupt the organism and painfully torment the sinful existence; — directly, of eternal physical life, because, as Jesus assures us, those who receive Him with the proper dispositions, have a certain glorious resurrection on the last day: *et ego resuscitabo eum in novissimo die.* With pleasure, we learned that one of the principal aims of the Congress was the study and solution of the problem, vital for all nations, but especially for Brazil, of priestly vocations. We trust that a practical so-

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lution to this pressing problem has been found, and that we will soon see it realized. Meanwhile, we wish to conclude with a word for all our beloved Brazilian children. Catholics of Brazil, if this is already one of the great fruits of the Congress: may you all appreciate the divine life that the Eucharist gives you; and, consequently, may you feel the need and appreciate the honor of having those who will prepare and administer that bread abundantly for you. Oh! happy is he whom the Lord chooses, as He chose the Apostles, to be His cooperator in the most august of the divine mysteries! Happy and honored is the Christian family from which Jesus chooses one or more children, to ennoble and deify them with participation in His divine Priesthood! For there is no dignity in this world greater or more real than that of the divine Priest, from whom all dignity descends; therefore, no one in this world can be sublimated to a higher nobility than by participating in the eternal Priesthood. Therefore, truly Catholic parents, far from tearing the germ of the priestly vocation from the hearts of their children—because they are clearly aware that, if they did so, they would become guilty before God of a very grave offense against religion and the homeland—they themselves seek to sow the seed and foster it with prayer, with good education, and with the removal of dangers that could harm it. And if one day they see the vocation flourish, and the dream of their faith is realized, then they give thanks to God and feel happy for having someone who, just like themselves, prepares and distributes the bread of life and eternal life to them and to so many souls. Beloved children of Catholic Brazil! *Videte vocationem, vestram!* See and consider well your vocation! God has destined you to be... 1 Corinthians 1:26.

[*Latin ed. p. 270*]

270 Acta Apostolicae Sedis - An official record of the great Catholic nations of the Church, in America and throughout the world. In this vocation lies the greatest glory, the greatest grandeur, the true happiness of Brazil. But this grandeur imposes duties, and entails responsibilities: the duty, and the responsibility of being Catholics in the fullest sense of the word, Catholics of unwavering and profound faith, of sincere and generous charity, of an unblemished life; in a word, not only to adore, to love, to receive, but to live the Eucharist, a mystery of faith, a mystery of love, a mystery of life! Blessed and praised be the Most Holy Sacrament of the Eucharist, a fruit of the sacred womb of the most pure Virgin, Saint Mary! These are the sentiments which we formulate from the depths of our soul for you, Jesus in the Blessed Sacrament; and that they may be realized, to all of you, Venerable Brothers and beloved Sons who hear us, to all who have actively participated in the Congress or who have joined it in spirit, to your entire great and beloved homeland, with all the affection of our paternal heart, we impart the Apostolic Blessing. (and in the Portuguese language, the Italian version) Venerable Brothers, who in such great numbers, sur-

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rounded by your clergy, form a majestic crown around Jesus in the Blessed Sacrament; Most Excellent Government and other Authorities, who with your presence illuminate this grand Eucharistic assembly; Beloved Children of Catholic Brazil! Although We are already among you, represented by Our worthy Legate to the fourth National Eucharistic Congress, We are nonetheless very pleased to make Our voice heard directly, to adore with you the divine King of love, repeating the traditional Portuguese and Christian greeting: Blessed and praised be the Most Holy Sacrament of the Eucharist, a fruit of the sacred bosom of the most pure Virgin, Saint Mary! Our heart rejoices, Our spirit exults in contemplating the magnificent spectacle that your piety offers to heaven and to earth. We see the entire Catholic Brazil, from the Amazon to the Pampa, from the Cordillera to the Atlantic, kneeling at the feet of the Eucharistic throne, erected in the splendid setting of the Paulista metropolis, to praise the divine sacramentally enthroned King and to pay homage to Him with fervor and devotion, with solemn acts of reparation and penance.

[*Latin ed. p. 271*]

Actu Pii Pp. 371 XII, a sincere testimony of fidelity and obedience, and of unwavering devotion to His eternal love. This spectacle is all the more consoling, as it is a sincere expression of the traditional faith and piety of the Brazilian people. Did it not enter history under the sign of the Cross of Christ, and with Jesus Sacramentally present in their hearts on that glorious day of the first of May in the year 1500, when, in the shadow of the first cross, fashioned from Brazilian wood and erected on Brazilian soil, the first Mass was celebrated—a baptism of grace for the new continent—with the Captain General of the entire fleet and his most distinguished men receiving the Holy Communion, while the indigenous people, who spontaneously helped to raise the cross, not understanding nor being capable of receiving Jesus, the Host, at least adored Him as they knew how and could, striking their chests and prostrating themselves on the ground? 1 Later, there was no city or village that did not distinguish itself in devotion to the Most Holy Sacrament, that did not have its Confraternity, to which the leading citizens were honored to belong; and these manifested their devotion by celebrating a solemn feast of the Most Holy Sacrament each month, erecting magnificent thrones and adorning them, especially on Holy Thursday, with the finest jewels of gold and silver from their homes, "with all the gold that could be found in the city." It was also through devotion to the Most Holy Sacrament and the Holy Cross, united with devotion to the Madonna, that the indigenous people of the "aldeamentos" were educated in the faith; so that the newly converted knew no greater honor than to be able to receive Holy Communion, nor greater shame than to be excluded from the Eucharistic table. We bless the Lord for seeing this piety of your ancestors flourish again; and we bless, at the same time, those who, through

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their Eucharistic apostolate, have contributed to such a promising revival, in particular the organizers of the diocesan Congresses that prepared the national one, and the silent, but constant, and ever-increasing and fruitful work of the Catholic Action, the Third Orders, the Marian Congregations, and the Apostolate of Prayer. We bless the Lord and implore Him that this, so promising, springtime may not languish with the echoes of the Congress, but may extend and be translated into fruits of blessing for all of Brazil. The Eucharist is a threefold mystery: a mystery of faith, a mystery of love, a mystery of life. May it be for all and for each of the Brazilians—as

1 Letter of Peter Vaz de. Caulinna, of the 1st of May of the year 1500 to King D. Manuel.

[*Latin ed. p. 272*]

272 Acta Apostolicae Sedis - Official Commentary 10, it was in the past, and even more so now—a rich source of pure and active faith, of love and inseparable union, of sincere and wholly Catholic life. Mystery of faith. The Sacrament of the Eucharist is, more than any other, essentially a mystery of faith, because it presupposes faith, exercises faith, enlivens faith, and crowns faith; and because it is the surest pledge and hallmark of true faith. So too, for your forefathers. Indeed, was it not living faith that animated them, when the news of a sacrilege against the Most Holy, committed in Lisbon, in the Royal Chapel, cast the populations of Brazil into consternation, as if it were a national calamity; so that immediately processions of penance were organized, and demonstrations of reparation and amends? And when later the unity of the homeland and the safety of the Catholic religion were threatened, was it not faith in Jesus Sacramentally present that gave courage to the soldiers for the fight and for victory, and to so many faithful to abandon their homes and all their possessions, and even to sacrifice their lives rather than renounce the faith? Let it be so also for you, beloved children of Catholic Brazil. If at any time error or superstition should attempt to threaten your faith, to tear Jesus Sacramentally present from you, then unite yourselves more intimately with Him and arm yourselves with His strength—for, as your great apostle sang, 11, the Venerable Joseph of Anchieta, "it is food for fighters, a reward for valiant victors"—resist, fight, and conquer; preserve intact the most precious inheritance that your fathers bequeathed to you: the Catholic, apostolic, Roman faith. Mystery of love and union. In the divine Host is contained all the infinite love of the Heart of Jesus, as it is manifested in the great hours of Redemption; for the Most Holy Eucharist is the Cenacle and Calvary extended in space to the confines of the earth, prolonged in time until the end of the ages... And since love is union, this infinite love desires to be a union carried to the point of mystical identity: "He who eats my flesh and drinks my blood abides in me, and I in him... As I live because of the Father and for the Father, he who eats of me will live because of me and for me." Or, as Anchieta sang:

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"I eat you in you living, I live in you, you eating, O sweet Love!" 2 3 4 5 - P. Anthony Vieira, Sermon on the occasion of the victory in arms 467 ss. 3 r. Joseph of Anchieta, Hymn to the Most Holy Sacrament, * John 6, 57-58. s P. Joseph of Anchieta, "The History of Portugal, Sermons III."

[*Latin ed. p. 273*]

27 & Acta Pii PP. XII: The observance of the sacred rites and the frequent reception of the Divine Eucharist serve to ever more strongly foster love and union with the Heart of Jesus, so that charity and fraternal union may flow forth between workers and employers, between the faithful and the clergy, between subjects and authorities, between the north and the south, between the citizens of the same state and between states themselves, for the common good of all, in one great family: the Brazilian nation. Even from a human perspective, it is unity that provides strength, while discord leads to ruin. Therefore, all the more so if there is first unity of spirit in God, vivified by the love of Jesus Christ, and strengthened and blessed by Him! Let not this unity and charity be limited to promoting the temporal good of our neighbor; but let it seek even more earnestly spiritual and eternal goods, extending itself to all souls redeemed by the blood of Christ. The example of enthusiasm and generosity that Brazil has repeatedly shown on Missionary Days is magnificent. A splendid apostolate of offering! But, spurred on by the charity of Christ, be also apostles of good example, of prayer, of sacrifice, of word, of action, first among Christians who do not practice the faith they profess, and then among the unbelievers who have never known the true faith. When Portugal and Brazil were still one nation, as was the case with the Spanish world empire, at least in principle and in accordance with the will of the Sovereigns, what the great Anthony Vieira said applied to them: "In other lands, some are ministers of the Gospel, others are not; in the lands of Portugal, all are ministers of the Gospel... To be an apostle is nothing other than to teach the faith and to lead souls to Christ; and (in Brazil) there is no one who cannot, and indeed who should not, do so." Be apostles, and then for you, the mystery of faith will also be a mystery of love and charity. Finally, a mystery of life. "Bread of life that gives life to the world," Jesus called the Eucharist, and added: "He who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day." It is therefore, above all, a mystery of divine life, because it assures within us the life of grace. Oh! How many are the dead who believe they are living and seem alive, but are in fact walking corpses, because they have lost the divine life to which they were reborn in baptism, because their soul does not live! Oh! May this be one of the fruits of the Congress, that everywhere the frequent reception of the Sacraments may be renewed, as

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already happened in...

[*Latin ed. p. 274*]

274 Acta Apostolicae Sedis — Commentarium Officiale. In aliis temporibus, quando tam multi participabant Comunioni generalibus mensilibus, sicut etiam Comunioni hebdomadalibus! Sed Eucharistia est etiam mysterium vitae physicae: indirecte, vitae physicae temporalis, quia, alimentando vitam christianam et mores bonos, praeservat ab multis infirmitatibus quae debilitant organismum et torquent paenose existentiam peccaminosum; — directe, vitae physicae aeternae, quia, ut Jesus nobis assedit, qui illam accipiunt cum debita dispositione, certamente resurrectionem gloriosam in novissimo die habebunt: « et ego resuscitabo eum in novissimo die ». Cum gaudio cognovimus unum finem principalem Congressus esse studium et solutionem problematis, vitalis pro omni natione, sed praesertim pro Brasilia, vocationum sacerdotale. Speramus solutio practica huius urgentis problematis inventa esse, et ut mox possimus eam in actum videre. Interim, volumus concludere cum verbo ad omnes Nostros dilectos filios Brasilienses. Catholici Brasiliae, sit hoc unum ex magnis fructibus Congressi: ut omnes vitam divinam vobis largitam ab Eucharistia apprezzent; et consequenter, sentiant necessitatem et apprezzent honorem habendi in numero magno eos qui vos praeparant et dispensant illud Panem. Oh! beatus ille cui Dominus eligit, sicut elegit Apostolos, ut cooperatores in augustissimo divinorum mysteriorum! Felix et honorata supra omnes familia christiana in qua Jesus unum vel plures filios vocat, ut eos nobilitet et divinizzet participatione in divino Sacerdotio Suo! Sicut non est in caelis et in terra dignitas superior et regali quam illa Sacerdotis divini, ex qua omnis dignitas emanat, ita in hoc mundo homo non potest ad honorem altiorem erigi quam ad participationem Sacerdotii aeterni. Quare, parentes vere catholici, potius quam ex animis filiorum semen vocationis sacerdotalis eripiunt — quia conscientiam habent claram, si hoc fecerint, se coram Deo culpabiles reddere, criminis gravissimi lesae religionis et lesae patriae — ipsi semen illud seminare conantur et protegere oratione, recta educatione, alienatione periculorum quae illud laedere possent. Et si unum diem vocationem illam consolidatam videant et somnium fidei eorum adimpletum, tum Deo gratias agunt et felices sentiuntur quod habent eos qui praeparant et distribuant eis ipsis et multis aliis animis panem vitae et vitam aeternam. Dilecti filii Catholici Brasiliae; Videte vocationem vestram! * 8 * / Cor. 1, 26.

[*Latin ed. p. 275*]

By the authority of the Most Holy Pope XII, consider and understand well your vocation! God destined you to be one of the great Catholic nations of the Church, in America and in the world. In this vocation is summarized the greatest glory, the greatest greatness, the true happiness of Brazil. But

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this greatness imposes duties, entails responsibilities; the duty, the responsibility of being Catholics in the fullestest sense of the word, Catholics of unwavering and profound faith, of sincere and generous charity, of an unblemished life; in a word, not only to adore, to love, to receive, but to live the Eucharist, a mystery of faith, a mystery of love, a mystery of life! Blessed and praised be the Most Holy Sacrament of the Eucharist, a fruit of the sacred womb of the most pure Virgin, Holy Mary! These are the sentiments that we formulate from the depths of our soul for you, Jesus in the Sacrament; and so that they may become reality, to all of you, Venerable Brothers and beloved Sons who listen to us, to all those who actively participated in the Congress or who joined it, to the entire your great and beloved homeland, with all the tenderness of Our paternal Heart, we impart, as a pledge of heavenly graces, the Apostolic Blessing.

APOSTOLIC LETTERS GRANTING THE TITLE AND PRIVILEGES OF A MINOR BASILICA TO THE CHURCH OF SAINT ANDREW, COMMONLY CALLED "DELLE FRATTE," IN THE CITY, TO THE MINOR ORDER.

PIUS PP. XII

For the perpetual memory of this event.

— Recently, the General Superior of the Order of the Minims of Saint Francis of Paula presented to Us certain petitions, so that We might deign to bestow upon the temple belonging to his Order in the City the title and dignity of a Minor Basilica; and We consider these petitions worthy of being received with a special kindness, since We are fully aware of the historical and religious facts that document them and that adorn and enhance these same petitions. The temple, dedicated to Saint Andrew, commonly called "de hortis," or "de fractis," or "delle Fratte," existed in the ancient City, in the Alma Urbe, as far back as the eleventh century, though it was small. In its place, perhaps following the customs of that time, a structure was built with Roman forms, but after several centuries from its first foundation, it was weakened by age. It was then replaced by the present sacred building, which was begun in the year one thousand six hundred and forty-four, and completed internally at the end of the year one thousand six hundred and ninety-one.

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis – The official commentary finally appeared at the beginning of the nineteenth century. Skilled craftsmen, renowned by their name, labored for a long time to construct and adorn the new church; so that today, it stands, built with correct forms, externally adorned with a completely unique dome and bell tower, and internally decorated with paintings, marbles, and furnishings worthy of admiration, and rightly

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ranks among the most remarkable and praiseworthy sacred buildings of the city. On the twentieth day of January, in the year one thousand eight hundred and forty-second, Alphonsus, a Jew from Ratisbon, while eagerly observing the splendor and the artistic works of the same temple, was granted the sudden apparition of the Blessed Virgin Mary, so that, afterwards, he was baptized and became a Catholic. The Image of the Mother of God, called the Miraculous, was then depicted according to the manner of the aforementioned Apparition, and placed in its designated chapel, where it is venerated with great devotion to this day. The religious cult of the same Blessed Virgin, and the ministry of the temple, are diligently served by the Brothers of the Order of the Minim, who, also having pastoral care of souls, live in the cloister attached to the temple. For this reason, it is fitting, on the centennial anniversary of the aforementioned miraculous apparition, to honor the same temple with a special gift, in order to foster the piety of the faithful, especially in the very sad conditions of our days, both towards the Miraculous Mother of God and towards the sacred building itself, in which the Image of the same is kept. Therefore, after having conferred with our Venerable Brother, the Cardinal Bishop of Praenestino, of the Holy Roman Church, Prefect of the Sacred Congregation of Rites, by our Apostolic authority, by the tenor of the present documents, and perpetually, we adorn the temple, which exists in the city and is commonly called Saint Andrew's, also known as "of the Fractures" or "delle Fratte," with the title and dignity of a Minor Basilica, and from now on we grant it the rights and privileges that properly belong to such a dignity and title. Notwithstanding any objections to the contrary. We generously grant this, decreeing that the present documents shall remain firm, valid, and effective forever, and shall have their full and complete effects, and that those to whom they pertain, or may pertain, shall fully benefit from them; and it shall be duly judged and determined, and from now on shall be considered null and void, if anything contrary to this should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fifth day of April, in the year nineteen hundred and thirty-two, in the fourth year of Our Pontificate. A. Card. MAGLIONE, Secretary of State.

[*Latin ed. p. 277*]

Acta Pii PP. XII 277 II SAINT WILLIAM, ABBOT, FOUNDER OF THE ABBEY OF MONTIS VIRGINIS AND OF THE MONASTERY, IS DECLARED THE PRINCIPAL PATRON OF THE REGION OF IRPINO. POPE PIUS XII. For the perpetual remembrance of this matter. — We are constantly reminded of the supreme pastoral duty which We fulfill on earth, namely, to diligently seek that which will redound to the spiritual benefit of the Christian faithful. Wherefore, since the intercession of the Saints is efficacious with God and beneficial to men dwelling on earth,

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We willingly and gladly, when the opportunity arises, place the Christian faithful of particular places or regions under the special patronage of a particular Saint, who are devoted to and venerate Him in a special manner. Therefore, since the present Abbot of Montis Virginis reports to Us that all the citizens of the region of Irpino, together with their prelates and clergy, earnestly desire that Saint William, Abbot, founder of Montis Virginis, on the eighth anniversary of His death, be declared the principal patron of the aforementioned region; and since this request is urged by the aforementioned speaker, both in his own name and also in the name of the monks of the aforementioned celebrated Abbey; We deem it fitting to grant the requests made to foster greater devotion to the Father of the Hermits of Montis Virginis among the people of Irpino. Therefore, having heard Venerable Brother Our Cardinal, Prefect of the Sacred Congregation of Rites, Bishop of Praeneste, of the Holy Roman Church, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of the present letters, We declare and establish Saint William, Abbot, as the principal patron of the region of Irpino, before God, with all the liturgical privileges and honors that rightly belong to the principal patrons of places. Furthermore, We decree that the feast of this same patron be celebrated annually within the boundaries of that region, under the rite of the first class, without an octave, on the twenty-fifth day of June. Notwithstanding any contrary provisions. These things We grant and decree, ordaining that the present letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and that they shall fully suffice and apply to those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that if anything to the contrary, it shall be null and void from now on.

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis - A Commentary, which, by any authority, whether knowingly or unknowingly, may be subject to scrutiny. Given at Rome, near Saint Peter, under the Fisherman's ring, on the 7th day of June, in the year 1942, in the fourth year of Our Pontificate. A. Card. MAGLIONE, Secretary of State. LETTERS I TO R. P. JOSEPH RAMIR MARGONE, ABBOT OF MONTIS VIRGINIS: ON THE EIGHTH YEAR AFTER THE DEATH OF SAINT WILLIAM, ABBOT, FOUNDER OF THE SAME ABBEY AND SHRINE OF MONTIS VIRGINIS. PIUS PP. XII, Beloved Son, health and the Apostolic Blessing. — In the eighth year following the blessed death of Saint William, Abbot, who was the founder of this Abbey and Shrine of Montis Virginis, it seemed opportune to honor the virtues and merits of this great man and to celebrate his deeds with sacred solemnities. God, who has adorned and enriched Italy throughout the ages with so many saints, and who has made her the mother of great men, raised up William of Vercelli as a shining light, so that he might shine

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forth with sincere doctrine and the example of singular virtue, and that he might lead the Christian people, especially in the southern regions of Ausonia, to the strength of the evangelical discipline. It is known that he was born into a noble family, and that, at the very flower of his age, when he felt himself called by divine will to pursue higher things, he abandoned his homeland and his home, in order to live alone with God and to dedicate himself to the benefit of his neighbors. When he withdrew to the solitude of Montis Virginis to lead a heavenly life, he soon attracted the attention of the surrounding inhabitants with the splendor of his excellent virtues, and many entered the priesthood to serve God more zealously under his guidance. With the help of the generosity of benefactors, he built a small church on the very mountain, over the ruins of a pagan temple, dedicated to the Mother of God. Then, having learned the will of God, he traveled through the regions of Lower Italy, to spread the good news of Christ, comforting the poor and humble, and enriching them with heavenly gifts, and bringing back the rich and powerful to the evangelical precepts, by the fame of miracles.

[*Latin ed. p. 279*]

The acts of Pope Pius XII are most praiseworthy. He established many monasteries, among which was the distinguished Abbey of Saint Savior, which flourished greatly in authority and grace, especially at the court of King Roger of the Normans. This heritage of virtues and benefits was received by the monks of the Abbey of Monte Vergine, and, embracing the rule of Saint Benedict, they passed it on to posterity. Through the various vicissitudes of eight centuries, the houses of this religious congregation grew to number a hundred, and the alumni of Saint William, mindful of that saying, "ora et labora," have given many examples of piety and industry, and have aided the people of Lower Italy and Sicily with numerous works of religion and charity. In the year 1807, under French rule, while the other families of these monks were suppressed, only the Abbey of Monte Vergine remained, faithfully preserving the relics and examples of its Founder. In the second year of the pontificate of Leo XIII, by his authority, the monks of the Abbey of Monte Vergine were united with the Cassinese Congregation of the Order of Saint Benedict of the stricter observance. Thus, new religious men, adorned with a white habit, as were the first alumni of Saint William, with fervent zeal, eagerly followed the footsteps of their predecessors. In recent years, with your support and encouragement, the family of monks has grown, a new diocesan congregation of Sisters of Saint Benedict has been founded, a large orphanage has been established, several buildings have been completely restored, and easier access to the sanctuary has been provided, so that hundreds of thousands of pilgrims are received here each year, who, through the intercession of the Virgin Mary, receive abundant graces from the Lord for the remission

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of sins and for heavenly blessings. Therefore, we, who hold in such high regard the contemplation of heavenly things and the labors undertaken for the good and progress of souls, approve with a willing heart the holding of these secular celebrations in honor of Saint William, the Abbot, and we gladly add our participation and authority. May Saint William, who now shines with no less charity in the heavenly court than he did when he lived on earth, grant to those who call upon him the most abundant gifts of heavenly mercy, and may he, as the present guardian and helper of his alumni, grant that they may be enriched with the works of religion and piety, and that they may enjoy the peace of an unblemished conscience, a foretaste of eternal blessedness; and may he grant to beloved Italy, whose heavenly example of virtue is so outstanding, that new and even more brilliant praises of Christian humanity may be added to the ancient ones, and that she may flourish in every way. So that these sacred celebrations may bring a greater abundance of benefits to the Christian people, we grant you the power to, on a day you establish, after the sacred pontifical rite has been performed in the presence of the faithful, in our name and with our authority—

[*Latin ed. p. 280*]

●-28Q Acta Apostolicae Sedis -r- Official Commentary, with the authority of the Holy See, offering plenary indulgences to those who fulfill the prescribed conditions, for the benefit of the Church. May the Apostolic Blessing, a witness to the gifts of Heaven and a co-worker in our supreme charity, be granted to you, beloved son, and to your religious brethren and all the faithful of this Abbey, earnestly in the Lord. Given in Rome, at Saint Peter's, on the sixteenth day of the month of June, in the year 1942, the fourth year of Our Pontificate. PIUS PP. XII

To the Most Reverend Father Ambrose Gîner, Abbot-Prelate of the Regular Canons of Novacella, founded by the Most Reverend Hartamann in the eighth century, from the Monastery of Novacella.

PIUS PP. XII, beloved son, greetings and the Apostolic Blessing.

We have learned that you and your brethren are soon to solemnly celebrate the eight hundredth anniversary since the Most Reverend Hartamann founded the Monastery of the Regular Canons, commonly known as Novacella, near Brixen. And We not only approve of this, but We also gladly desire to participate in this auspicious occasion, and to increase it with Our congratulations and salutary prayers.

He who examines the ancient records will easily discover that this Monastery, from its very beginning, has arisen greatly for the salvation of souls, and has also wonderfully benefited civil affairs over this long period of time, through outstanding progress in the arts and sciences. And indeed, when visiting your sacred buildings, the chapels, porticoes, murals, and the art gallery, one rightly and deservedly praises the exquisite works of

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art, which are the creations of your predecessors.

Furthermore, it is evident that the arts have flourished in your Monastery, as evidenced by the long-standing school for young people, the numerous and distinguished authors of all kinds of learning, and finally, the well-stocked library, which demonstrates that much has been accomplished in the arts and sciences from this place, and which provides assistance to men devoted to divine and human disciplines.

But We are pleased, on this occasion, to commemorate in a special way that which is of greater importance than all the rest: the Regular Canons of Novacella have, above all, dedicated themselves and expended their efforts strenuously for the Church of Christ, and have accomplished outstanding works. And it is fitting to mention in Lodi...

[*Latin ed. p. 281*]

Having observed that you have demonstrated a magnificent dedication in the performance of sacred duties, that you have been exceedingly devoted to the edification of the faithful, and especially in the ministry of the Word and the use of the sacraments; and, above all, that many of you have distinguished yourselves by the sanctity of your lives, and have shone forth as an example to others. But we desire to adorn you with a special commendation, namely, that you have deeply impressed the religion of the most holy Virgin into your hearts, and that you remain steadfast in faith and zeal for the Chair of Peter. Recalling these things with great pleasure, we exhort you, beloved sons, that, not deviating in any way from the path of your forefathers, you may daily shine more brightly with the brilliance of virtue and doctrine, and that you may inspire a deeper love for the Catholic religion, which is the salvation and support of the people, through the excellence of your active lives. Therefore, be enriched with the grace of the Gospel, and excel in thought and deed, so that those who approach you, see, and hear, may be gently drawn to follow the wisdom of the Christian discipline, and may receive the correct and pure standard in the performance of their duties. That these things may come to pass, moved by the greatest benevolence towards you, we offer fervent prayers to God, and we implore the patronage of the most blessed Virgin, Queen of Heaven, that she may turn her merciful eyes towards you, her faithful and devoted servants, and open the hands of her maternal generosity. Furthermore, to increase the joy and benefit of this established honor, we freely grant you the faculty that, on whichever day you choose, during these secular celebrations, after the sacred rites have been performed, you may impart the Apostolic Blessing to the Christian faithful, with a plenary indulgence, under the usual conditions. Finally, it remains for Us to grant the Apostolic Blessing, a pledge of heavenly favor, to you, beloved son, and to your companions, as well as to all those who benefit from the functions of your sacred ministry. Given in Rome, at Saint Peter's, on the eighteenth

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day of the month of August, in the fourth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 282*]

282 Acta Apostolicae Sedis - Official Commentary

ADDRESS TO THE MEN OF THE CATHOLIC ACTION FROM THE DIOCESES OF ITALY, ON THE TWENTIETH DAY OF SEPTEMBER, IN THE YEAR 1942, IN ROME.

Spirit of Faith and Love

It is most pleasing to us to see your presence, beloved sons, who take pride in showing yourselves to be Men of the Catholic Action, a company that upholds the banner of Christian profession in both private and public life. The spirit of faith and love is the sacred and intimate impulse that, under the wise guidance of the eminent and zealous Cardinal Patriarch of Venice and the other illustrious Bishops, has led you to come before the Vicar of Christ, to offer us the homage of your minds and hearts, to signify to us, with legitimate frankness, almost with a hymn of filial joy, the good that your work has accomplished and promoted during twenty years in the service of the Divine King, and to offer us your gifts, as the shepherds and the Magi did to Jesus, so poor in His riches.

But, beyond faith and love, it was hope that moved you to come, that Our heart and Our humble words might have for you paternal encouragements and warnings.

Your work! It stands before us, in you and in your social life; with particular pleasure, We have read the luminous report, in which your zeal has been presented to Us by your most worthy and indefatigable President.

Your gifts! We have observed and admired them in this extraordinarily large and beautiful exhibition: from the depths of Our soul, We thank you for them; do not the love that gives them and the joy with which they are given shine forth in them, beyond the gift itself?

Should not Our counsel and exhortations correspond to your work, which is ever more vast and significant?

Effectiveness through Collaboration: The Spiritual Renaissance of Men in Society.

Our thought and Our expectation – which embrace the entire Church and human society in the embrace of charity and in the hope of the good that is the fruit of the struggle against error and passions – are especially focused upon you, who, at the maturity of manhood, combine the knowledge and experience of the seriousness of life, and its vicissitudes, in Cattolica.

[*Latin ed. p. 283*]

Acts of Pope Pius XII, 283, and the spiritual, moral, and material needs that accompany and follow [the family]; for in the minds and hands of

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mature men lies the knowledge, the diligent work, the vigilant and fruitful governance of the family and of social movements. You are the backbone of society: in your maturity lies the root of your dignity. God did not create the first man as a child, but in the fullness of his strength and perfection, both bodily and spiritual, because he was destined to be a father, a teacher, and a guide of the entire human family that was to come from him. The human race, alas, fell into decadence; and its history, whose first page was stained with the spilled blood of brothers, has not ceased to be stained with blood throughout the centuries, even after man was raised to the height of his original dignity by the Son of God, made flesh. The Church of Christ is the light of the world, it is the salt of the earth, it is the pillar of truth and grace, it is the seat of peace and justice. In the painful turmoil of humanity, it is a matter of nothing less than restoring and reordering everything in Christ, of restoring to its integrity and vigor the entire body of which Christ is the head, and which, though triumphant in heaven, suffers and struggles on earth. The one fold of Christ is the Church founded on Peter, Prince of the Apostles; and Christ, who gave His life for His little sheep that they might live in Him and of themselves in His own mystical body, has other sheep who are not yet of this fold, stray sheep, unaware of the Shepherd, members not incorporated into a vivifying body, but separated, but withered, but remaining dry of spiritual nourishment, who nevertheless must be led to the Divine Shepherd, so that there may be one fold and one Shepherd. In a word, this threefold work is nothing other than the restoration of the Kingdom of God, inaugurated by Christ, which we must seek, and all the rest will be given to us in addition. It was much discussed to establish a new order. On the eve of the first coming of Christ, when the Roman world seemed to be the universe, a new order was already awaited, and the gentle Virgil sang of its great hope and the return of the virgin goddess of justice: "A great order is born anew from the beginning of ages; now she returns, and the Virgin." Even today, the entire world feels the need for a renewal of order, in which each person must work in their own way, in their own place, and for their own part. Consider the statesmen: what is, and what should be, their noble mission? Is it not to care for the common good in the temporal order, in harmony, as is well understood, with the demands of the eternal order?

[*Latin ed. p. 284*]

284 Acta Apostolicae Sedis - Commentarium Officiale, eternal and supernatural? Consider, on the other hand, the Church. It has an even higher mission: to restore, promote, and expand, within human society, the Kingdom of God, without which, even naturally, that true and sincere, permanent and tranquil order, which is the just definition of peace, can never be established. Without doubt, not all are, nor can be, men of state or men of the Church; but even simple citizens, simple faithful, with their mature

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strength of mind and hand, resolutely devoted to the Church and the State, contribute, with a labor often humble and obscure, but diligent and effective, to supporting and aiding both societies, the ecclesiastical and the civil, in their progress and in the attainment of their own proper purpose.

1) With the impulse of personal life, however modest the condition of some of you may be, O Catholic men, however limited your means and fields of action, it is already of great importance to establish or re-establish the Kingdom of God first within yourselves. And why? Because, as the Divine Master said, "from the fullness of the heart the mouth speaketh." A Catholic, convinced, fervent, generous in his active faith: this is already a great thing. Suppose, as we wish to believe, that each of the two hundred thousand men of the Catholic Action in Italy is a thoroughly Christian Catholic, in thought, in will, in practice; consider how little it may seem to the eyes and the scales of Him who, for the sake of ten just men, would have spared Sodom? And if each of these men were incessantly to raise to heaven the suppliant prayer of a truly passionate heart, for the glory of God, for the salvation of the world; if "Adveniat regnum tuum" were to resound as a powerful cry from the army of all these sincere hearts, do you believe that such a cry would leave the eternal Father indifferent, who desires nothing more than to see His beloved Son, whom He sent, the Redeemer of men, reign over the world for the salvation of the human race?

2. Already of great weight for the Christian restoration, in Italy and in the world, would be the mere sum of the virtues and prayers of two hundred thousand Catholic men, fervent and praying. But it is much more than a mere sum. Even in the natural order, even in the material and physical order, it is impossible for any force to act without its resonance, however weak it may seem, producing an effect. And not only... MATTH. X, 12, 18, 32. 84.

[*Latin ed. p. 285*]

In Acta Pii Pp. 285, we see and experience, as it were, the smallest element of radio, simply because it is there; even through armored walls, it exerts its salutary or destructive power. Our thoughts, our will, our innermost stirrings, draw their life and their voice from the silence of our soul, before they pour forth from us and around us. Even before modern discoveries allowed us to collect and perceive it, the slightest touch of the bow already made the vast space of the artist's inner emotions vibrate. This is even more true in the supernatural order, as it surpasses and transcends the natural order, and expands and deepens in the world of spirit and grace. What if we do not perceive it? Do we perhaps see our own soul, that immortal being of that future which is eternal and is in the hand of that supreme Judge, who is invisible and present to every thought and every action of ours, and who will reward us if we have done good? Do we perhaps see the inner spiritual bond that binds the souls of all of us within the Church of

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the living God, in this field of those who believe, hope, and love? We, raised by Christ to the supernatural order, above what is transient and fleeting in this troubled life, we, according to the teaching of St. Paul, have eyes of double contemplation: with the eyes of nature, we look at what is seen, and with the eyes of faith, we look at what is not seen; for the things that are seen are temporal, but the things that are not seen are eternal. No act of the supernatural order, no impulse of love, no ejaculatory prayer arises, moves, or ascends to heaven, which, like a vivifying dew, does not return and act upon the entire mystical body, and of which the whole world does not feel the effects. When this mysterious, invisible, and powerful influence is visibly joined with the open example of the moral and practical life of a fervent Christian, do not doubt that that example, sooner or later, will draw others, will teach the victory over indifference and indolence, over human respect and passions; it will spread the salt that gives the world the flavor of divine things; it will spread the light that, illuminating holy works, incites us to glorify the Father who is in heaven, to take and follow the path that leads to the city, which, situated on a mountain, cannot escape the gaze of anyone.

5 6 6 2 Corinthians 4, 17-18.

0 Cf. Matthew 5, 13-16.

[*Latin ed. p. 286*]

Acta Apostolicae Sedis – Official Commentary 2) concerning external apostolic action. This is what we expect the effectiveness of your personal lives to be. Is this all that we expect from you, members of the Catholic Action? No: We ask that, as you engage in the activity of apostolic zeal, this life, which shines within you and benefits you, also be a light and warmth for others, a flower of virtue that does not merely exude fragrance within your home, but spreads around you, in every place, the sweet odor of Christ, and attracts many to the fragrance of His heavenly perfume. Let not the awareness of the weakness of your powers be the timidity of the prophet Jeremiah, who, when called by God, responded stammering and confusedly: "Ah, Lord God! Behold, I cannot speak, for I am a young man." Do not, considering the difficulties to be overcome, and perhaps disappointed by past failures, imitate the fleeing and discouraged prophet Elijah, who, sitting under a juniper tree, lay down to sleep, sadly resigned, invoking death; but rather, imitate the prophet Elijah, who on Mount Carmel challenged the worshipers of Baal, and with his prayer, word, and deed, led the people back to the worship of the true God. 7 8 In external apostolic action, each of you can accomplish much, incomparably more than you perhaps believe. We address you all, not only to a select few, to those heroes whom the conditions of life or extraordinary gifts predispose and prepare for a particular and splendid mission. To all of you, without exception, We say that you can accomplish much. It is not necessary to leave the cir-

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cle of your friendships, your professional relationships, your duties, your work, and your labors, in which you constantly and usually spend your days; nor is it necessary to do great and extraordinary things outside or beyond your duty to the state; but, within the limits of fulfilling this duty, however humble, you all can, within the social sphere in which Providence has placed you, exercise a true and fruitful apostolate. This, indeed, is the true Action of Catholic men, proclaimed by Our unforgettable predecessor, Pope Pius XI. Each of you, as every man in the world, lives at the center of three concentric circles: the family, the profession or trade, and the external world; and within this threefold circle, your action not only can and must take place, but already in fact does take place. JEREM. 1, 6. • III Kings 19, 4; 18, 20 ff.

[*Latin ed. p. 287*]

Acts a) Pius PP. XII 287 IN THE FAMILY: In the family, are you not the heads? Must not your word, your work, your impulse, your guidance extend beyond the generation that smiles upon your knees, that grows from your bread and your instruction, that, under your vigilant and paternal gaze, today becomes an adolescent, preparing to reach maturity tomorrow? You, men already grown, cherish sweet memories and veneration for your father, who so perfectly fulfilled his role as head, and who, in his advanced age, and who will remain, even after his departure, the image of a patriarch, beautiful in the beauty and dignity of such a name. A magnificent spectacle, especially in some regions, is offered by those families rightly called patriarchal, in which the spirit of the departed ancestor still lingers, endures, and is transmitted from generation to generation, as the best and most sacred heritage, guarded more jealously than gold and silver. Upon such patriarchs and such families rests truly society with its forces and hopes; and from such homes, which religion blesses and fertilizes, civil society and the homeland draw their most serene countenance, their most solid cohesion, their most vigorous strength. In them, you find and encounter the paternal authority, respected and powerful, because it is religiously venerated; because in the father, the son sees the reflection of the paternity of God; because in those domestic hearths, faith in Christ holds the primacy of reverence, of union, of submission, and of concord. How many virtues must this reflection have as its foundation and support! Human virtues, of loyalty, of patience, of firmness, of obedience, of tenderness; supernatural virtues that exalt and transfigure even those human virtues, and clothe them with the spirit of faith in all things and affairs. Does not the father, who lives, who thinks, who speaks, and who acts as a Christian, even when he reasons and speaks of earthly things and interests, become an educator and teacher of the son who listens to him? Does he not become a father a second time, not of his body, but of his spirit, through that profound efficacy he exerts on the spirit of his son, infusing into him the spirit of his

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faith, more effectively than with advice and remonstrances? In this way, the father will make of his son a Christian as he himself is; and the son, in turn, will treasure and profit from the wisdom, the words, the actions, and the traditions of his father. If upon the horizon of the family shines and radiates, with the religion that presupposes so much virtue, the Sun of the world, which is Christ, then even the head of the family, who so vividly radiates from...

[*Latin ed. p. 288*]

288. *Acta Apostolicae Sedis* r. – Commentarium Officiale. Thus, this [institution] sheds, as much as it can, the light of its religious wisdom, the warmth of its affectionate charity, and the impetus of its example. Therefore, if you enter the family home, you will be beautifully moved by the practice of religious life, when, in the morning, as circumstances and the needs of the family permit, you see the father, mother, children preparing to go out and go together to the Holy Mass, and, on many holy days, kneeling together before the altar; or when, in the evening, after a busy day, you find all of them, parents, children, and servants, gathered together for common prayer in the home, as in a true sanctuary, where the father, through an office that even pagan civilization gave a character of august dignity, presides in worship to God with that intimate feeling of true faith, so that, through the features of the earthly father, the majesty of the Father who is in heaven shines forth in Christian civilization. Such virtuous families, Our Predecessor Pius XI of immortal memory compared to a garden, where the flowers of sanctity must spontaneously sprout and bloom. Are they not the most beautiful flowerbeds, flourishing with lilies and roses, upon which the highest heavenly blessing of priestly and religious vocations usually descends?

NELLA VITA PROFESSIONALE (IN THE PROFESSIONAL LIFE)

But around the center of your family life revolves and carries with it most of your time, the sphere of your professional life, varied and diversified according to the inclinations, talents, strengths, and needs of each individual. Here, the discourse expands, where your spiritual influence must also be felt, even if your profession seems, by its very nature, to have nothing to do with the apostolate. There are arts and professions to which the exercise of the apostolate seems almost inherently linked. Consider the teacher, the educator, the writer, the doctor, the nurse: are they not, perhaps, born auxiliaries of the priest? Also, consider those who, in their careers, attain positions of leadership: who would doubt that they can practice zeal for souls? Similarly, it is rightly spoken of the social, that is, apostolic, action of the lawyer, the official, the engineer. But even in manual trades, in the work of the laborer, the craftsman, the farmer, apostolic zeal, if it ignites

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the heart, can easily find what to grow into flame and to ignite others.

J. Cf. *Enc. Ad catholici sacerdotii*, 20 Die. 1935.

[*Latin ed. p. 289*]

Acts of Pope Pius XII, 289. In this professional sphere, the excellent practice of moral virtues confers upon the Catholic, and consequently upon the religion he professes, a preeminent esteem, and with this esteem, a considerable influence, which prevails without offense, which attracts without coercion, which acts even without being noticed. Such is the efficacy of the moral virtues of integrity and loyalty, especially when combined with professional skill, to which one aims and strives, and with earnest effort attains. These qualities assure the one who possesses them great credit and an impressive reputation within his circle, among colleagues and fellow workers, among subordinates, among apprentices and beginners, even among clients and all those to whom the profession, art, or office brings him into contact. It is not uncommon for the impression produced on superiors and masters to rise to a level higher than mere human esteem. Naturally, such moral preeminence must be guided by prudence, and one must know how to use and profit from it discreetly and with moderation; the more genuine it is, and the more one acts with wisdom and power, and with fruit. Remember that the Christian apostolate is manifold: there is an apostolate of silence and an apostolate of word; an apostolate of affection and esteem, and an apostolate of work and assistance; an apostolate of action and an apostolate of example.

Miserable consequences of human respect. Oh, the example, and above all, the example of Christian dignity! Here, duty imposes itself imperiously. It grieves the soul to see how, more often than the acceptance of bad elements, it is human respect that renders the field of professional work unhealthy and pernicious. Human respect, without doubt, among young people, some of whom give the impression of being unprincipled and ridicule everything that touches upon religion and good morals; others follow the wrong course without the courage to react, and it seems that they know no other revenge against those who have corrupted them, than to become their companions in corrupting, in turn, the newly arrived. In this way, you see them establishing themselves in workshops, factories, and offices, almost as unchangeable traditions, certain sad habits of language, familiarity, and freedom, which cause distress. If all this is true and lamentable in the youth who enter the world of work, even more deplorable, for its effects, becomes human respect among mature men, who could so easily oppose so much evil, correct an abuse with grace, stop an inappropriate recklessness, and divert a conversation that, starting from frivolity, is on the way to erupting

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into vulgarity.

[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis — Commentarium Officiale. But they do not dare: why is this? Because respect, like fear, is like the dread of the dark in children. Here, then, is the sadly paradoxical spectacle: a whole gathering of men, women, young people, and girls, transforming almost into a place of perdition the sanctuary of work, while each of them, disgusted, deep down in their heart, by what they see, disgusted by what they hear, disgusted by the superficiality of those whose weakness they perceive, disgusted above all by themselves, by their own miserable and cowardly timidity, could, with a word spoken at the right time, with a stern look, with a smile of disapproval, even with a jest, purify the tainted atmosphere, certain of attracting, with the applause of parents and guardians, the respectful confidence, indeed the filial gratitude, of those young people and adolescents! Therefore, do not be surprised if everything we have said about Christian moral dignity, we apply equally to professional dignity: wherever you go, wherever you stop, whoever you deal with, you carry with you the dignity of a Christian, which, combined with professional dignity, reveals itself and is clothed in a very influential and effective force to awaken in others the conscience of civic duty, to make humiliating traditions of wastefulness, of "sabotage," of dishonest gains disappear, all obstacles of incalculable embarrassment in the work of social and Christian restoration.

C) IN THE EXTERNAL WORLD. Finally, around the center of your person and your family, around the gymnasium of your profession, revolves and moves the great orbit of the external world, which surrounds and envelops everything: a vast world, mixed, in whose streets all ages, all conditions, all characters, and at the same time all values and all basenesses, all virtues and all vices, meet. It is a meeting and a mixture of two worlds, the world of Satan and the world of Christ, which is the Kingdom of God on earth, in which, if there is any scandal, the angels will one day remove it. No one can consider himself so withdrawn, so secluded, so assiduous and devoted to the home and work as to have no contact with the world: "otherwise, as the Apostle Paul wrote to the Corinthians, you would even have to leave this world." Such contact and commerce is, so to speak, of every instant. In vain would you strive to confine yourselves within your…

[*Latin ed. p. 291*]

Acta Pii PP. XII 291: A chamber without ever crossing its threshold: the world itself would come to you. Even in the most austere cloisters, secluded in forests and on mountains, the distant echo of the voices of the world reaches: voices of unrestrained laughter and of faint lamentations, songs of lust and of hatred, clamors of triumph and of despair, which cry out to the souls of virgins the need for mercy, for love, for prayer, for redemption.

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For Christ, on the eve of His Passion, did not ask the Father to remove from the world those whom He had called His friends, but to protect them from evil, while sending them into the world, just as He Himself had been sent to uplift, to heal, to sanctify souls. You are not priests; but you are friends of Christ, apostles of His friendship and of His divine charity. Your apostolate, your office, is thus clearly defined: with the help of grace, which you will obtain through prayer and vigilance, you will protect yourselves from evil; with your zeal and with your charity, which is a gift of the Holy Spirit, you will cooperate in tearing the world from the dominion of Satan and restoring it within the salutary kingdom of Christ.

12. The Action in Defense of Public Morality: Just as every Christian, so too do those simply endowed with honesty and natural good sense marvel and are horrified at the sight of the growing tide of immorality, which, even in these extraordinarily grave times, threatens to overwhelm society. No one hesitates to recognize, in particular, the cause of this in licentious publications and dishonorable spectacles, which are presented to the eyes and ears of adolescents and mature men, of young people and the elderly, of mothers and young girls. What is to be said of art, of fashion, of public and private customs, of masculine and feminine attire? It would be difficult to believe to what degree of moral corruption some authors, publishers, artists, entrepreneurs, and disseminators of such literary and dramatic, artistic and scenic works dare to descend, converting the use of the pen and of art, of industrial progress and of the marvelous modern inventions into means, weapons, and lures of immorality. Writings and works, unworthy of the honor of letters and of the arts, nevertheless find thousands of readers and spectators. And you see adolescents throwing themselves into this feast for the mind and the eye with all the fervor of the passions that are awakening, you see parents bringing and leading with them to such sad scenes children and young girls, in whose tender hearts and in whose pupils will be imprinted...

[*Latin ed. p. 292*]

Acta Apostolicae Sedis - Official Commentary: Thus, in exchange for innocent and pious visions, fatal images and desires arise, which often will never be erased. What, then, should we think? That human nature is universally and profoundly corrupted, and that its lust for scandal is incurable? Certainly not: for in the human heart, God has placed goodness as a foundation, which, however, is beset by Satan and unrestrained concupiscence. Except for a small minority, the people would not spontaneously seek, let alone demand, unhealthy entertainment, unless it were offered to them, presented, and sometimes almost imposed upon them unexpectedly. Therefore, if "against our better judgment, evil prevails," it is of utmost importance to enter the field for the defense of public and social morality. This is not a battle of material weapons and spilled blood, but a conflict

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of thoughts and feelings, between good and evil. It is fitting that all those who are able should devote all their efforts and put all their talent into creating, promoting a literature, a theater, a cinema, which are educational and wholesome in concept and custom, and at the same time interesting and attractive, true works of art. We could not sufficiently praise and encourage the meritorious minds who dedicate themselves to this endeavor, as apostles of good. However, it is evident that such a burden of apostolate is not for everyone.

13. For others, then, is there nothing that is beneficial to them? Can they rest in the hope that the attractiveness of good and beautiful works will universally inspire and spread an invincible disgust and rejection of all turpitudes? On this point, no one is so naive as to be deluded.

You will say, then, that in the face of the wicked exploiters of the press, the stage, the screen, and humor, good people are disarmed? This would be unjust, and would appear so to anyone who knows and considers the commendable legislation that honors the country. To respectable citizens, fathers of families, and educators, the path is open to ensure the application and effective sanction of those provident laws, by presenting to the civil authorities, in due manner, denunciations based on facts, accurate in references, in persons and things, and words, so that what is reprehensible is prevented and suppressed. This work, we do not conceal, is immense and varied; as immense, it offers a wide field for all good intentions; as varied, it lends itself to all aptitudes. But its vastness, if it may perhaps frighten and discourage the fainthearted, instead serves to inflame the...

[*Latin ed. p. 293*]

Acts of Pius, page 293. O, souls of generous spirit, as you are; you who have already fought and conquered in a good battle; and you are aware of the much that still remains for you to do, multiplying and organizing your cohort in every region and city, according to a well-considered purpose, a well-conceived action, and a well-distributed labor. Final exhortation: What a vast amphitheater for the actions of Catholic men, who, with the memories of their youth, in the religiosity of their present, love and seek the moral decorum of the growing youth among the people! From the center of your family, from the sphere of your profession, you enter into the immense gymnasium of the external world, for the defense of Christian morality against pagan customs; with that superior spirit, with which the martyrs in the amphitheaters of the City, the virgins and matrons of Rome, fought and died, not only bearing witness to the faith of Christ, but also champions and defenders of modesty and purity. Advance, persevere in your sacred and social endeavor, which is also the decorum and defense of the greatness of the homeland, imploring virtue and comfort from above, from on high, from where, as fervent prayer ascends, descend the spiritual weapons and the strength that support the weakness of the Christian hero

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in every struggle for good. Therefore, beloved sons, invoking the fruitful divine grace from the Lord upon your work, we impart to you, with all the outpouring of our heart, Our paternal Apostolic Blessing.

[*Latin ed. p. 294*]

294 Acta Apostolicae Sedis - Official Commentary ACTA SS. CONGREGATIONIS™ 8 CONSISTORIAL CONGREGATION i AGRIENSIS - CASSOVIENSIS DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

Ludovicus Szmrecsanyi, Archbishop of Erlau, and Stephanus Madaràsz, Bishop of Kaschau, by mutual agreement, have requested the Apostolic See to decree that the parish of Tisza-Icarad and the chapel of Oigand, belonging to that parish, be separated from the Archdiocese of Erlau and incorporated into the Diocese of Kaschau, for the greater spiritual benefit of the faithful. Furthermore, Our Most Holy Lord Pope Pius XII, having considered the matter and with the consent of the Ordinaries of both dioceses, has graciously approved the aforementioned requests. Therefore, by the authority of this Consistorial Decree, it is decreed that the aforementioned parish, together with its chapel, be separated from the Archdiocese of Erlau and permanently added to the Diocese of Kaschau, as requested.

Moreover, in order to ensure the execution of this decree, His Holiness has appointed the Most Reverend Angelo Rotta, titular Archbishop of Thebes in Greece and Apostolic Nuncio in Hungary, to this task, granting him the necessary and appropriate powers, including the power to delegate any person of ecclesiastical standing to carry out the aforementioned purpose; and he is charged with sending, as soon as possible, a certified copy of the completed execution to this Holy Consistorial Congregation.

Given at Rome, from the offices of the Holy Consistorial Congregation, on the 2nd day of May, 1942.

Fr. R. C. Card. Rossi, Secretary.

L. © S. V. Santoro, Assistant.

[*Latin ed. p. 295*]

The Sacred Congregation, Consistorial II, of QUINQUE ECCLESIENSIS - VESZPRIMIENSIS, DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

The faithful of the villages of Antalfala and Antalpuszta, belonging to the parish of Mozsgo in the diocese of Quinque Ecclesiensis, have petitioned the Apostolic See that said villages, due to their great distance, be separated from the aforementioned parish and joined to the nearer parish of Somogyharsagy, in the diocese of Veszprém. Furthermore, Our Most Holy Lord Pope Pius XII, considering the circumstances, with the consent of the Ordinaries of both dioceses, and with the favorable opinion of His

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Excellency, the Most Reverend Angelo Rotta, titular Archbishop of Thebes in Greece and Apostolic Nuncio in Hungary, has graciously accepted the aforementioned petitions and decrees.

Therefore, by the authority of the present Consistorial Decree, it is decreed that the aforementioned villages of Antalfala and Antalpuszta be separated from the parish of Mozsgo and from the diocese of Quinque Ecclesiensis, and be permanently joined to the parish of Somogyharsagy, in the diocese of Veszprém, thereby altering the boundaries of said dioceses.

Moreover, in order to ensure the execution of this, His Holiness has deemed it fitting to appoint His Excellency, the Most Reverend Angelo Rotta, to this task, granting him the necessary and appropriate powers, including the power to delegate any person holding an ecclesiastical office, to carry out the aforementioned task, and to send to this Sacred Consistorial Congregation, as soon as possible, a certified copy of the completed execution.

Given at Rome, from the offices of the Sacred Congregation, on the 23rd day of May, 1942.

Fr. R. C. Card. Rossi, Secretary.

L. S. V. Santoro, Assessor.

[*Latin ed. p. 296*]

Acts of the Apostolic See, Volume II, Page 296. Official Commentary, Volume III.

TERRITORIAL ABBEY OF SAINT PAUL OUTSIDE THE WALLS.

DECREE OF SEPARATION AND UNION.

In the city of Amerina, there exists a monastery of nuns of the Order of Saint Benedict, called "Saint Magnus," whose territory belongs to the Territorial Abbey of Saint Paul outside the Walls. However, since this territory is entirely separate from the rest of the Territorial Abbey, Our Most Holy Lord Pope Pius XII deemed it fitting, in the Lord, to incorporate it into the diocese of Amerina. Therefore, by Decree of the Most Holy Congregation of the Consistory, Our Most Holy Lord, with the prior consent of both Ordinaries, namely the diocese of Amerina and the Territorial Abbey of Saint Paul outside the Walls, separated and divided the territory of the monastery of Saint Magnus from the Territorial Abbey of Saint Paul outside the Walls, and permanently assigned and attached it to the diocese of Amerina, with the proviso that the nuns, both present and future, continue to be subject to the jurisdiction of the Abbot of Saint Paul outside the Walls, as their regular Superior, according to the norms of the Code of Canon Law and the Constitutions of the Congregation of Monastic Orders.

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Furthermore, His Holiness has deigned to appoint the Most Reverend Father Vincent Lojali, Bishop of Amerina, to carry out this execution, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, in order to achieve the aforementioned purpose, and charging him with the duty of transmitting to the Most Holy Congregation of the Consistory, as soon as possible, an authentic copy of the act of execution completed. All contrary provisions, even those worthy of special mention, are hereby set aside.

Given at Rome, from the offices of the Most Holy Congregation of the Consistory, on the 30th of June, 1942.

Fr. R. C. Card. Rossi, Secretary.

L. & TS. V. Santoro, Assistant.

[*Latin ed. p. 297*]

The Sacred Congregational Consistory, 297 IV, issued the following appointments: His Most Holy Lord, Our Pope Pius XII, by successive decrees of the Sacred Congregational Consistory, has provided for the following churches with new pastors, namely: on June 23, 1918. — He appointed the Reverend Leonard Martinez, parish priest of the parish of Yarumah in the diocese of San Rosa de Osos, as the rector of the Cathedral Church of Garzón. — He appointed the Reverend Julius Caicedo, of the Society of Saint Francis of Sales, as the rector of the Cathedral Church of Barranquilla. — He appointed the Reverend Angel M. Ocampo, of the Society of Jesus, as the titular bishop of the episcopal see of Cinopolitana in Arcadia, and appointed him coadjutor with the right of succession to His Excellency, the Most Reverend Leonidas Medina, Bishop of Socorro y San Gil. on June 30. — He appointed the Reverend Ildebrand Vannucci, Abbot of Nullius S. Pauli de Urbe, as the titular bishop of the episcopal see of Sebastena in Zülz. on July 1. — He appointed His Excellency, the Most Reverend Felix Augustine Addëo, formerly Bishop of Nicosia, as the titular bishop of the episcopal see of Traianopolis in Phrygia. on July 11. — He appointed the Reverend Charles Allorio, archpriest and parish priest of the town of Trecate in the diocese of Novara, as the rector of the Cathedral Church of Pavia. on July 18. — He appointed the Reverend Angel Rossini, General Vicar of the archdiocese of Ravenna, as the titular bishop of the episcopal see of Germenensis in Galicien, and appointed him auxiliary to His Excellency, the Most Reverend Anthony Lega, Archbishop of Ravenna and Bishop of Cervia. on July 25. — He appointed the Reverend Norbert Robichaud, General Vicar of the diocese of Bathurst in Canada, as the rector of the metropolitan church of Moncton. — He appointed the Reverend Camillus Leblanc, parish priest of the Cathedral parish of Moncton, as the rector of the Cathedral Church of Bathurst in Canada. on August 8. — He appointed His Excellency, the Most Reverend Pius Giardina, formerly Bishop of Hephaestus, as the rector of the Cathedral Church of Nicosia. on

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August 14. — He appointed His Excellency, the Most Reverend Thomas Valeri, formerly Archbishop of Brundusium and perpetual administrator of Ostuni, as the titular archbishop of the archiepiscopal see of Hieropolis in Syria. ACTA, vol. I X, n. 10. — 2 0 - 1 0 - 9 4 2. 20

[*Latin ed. p. 298*]

298 Acta Apostolicae Sedis - Official Commentary, August 24th. — To the Cathedral Church of Barra, the Reverend Father John Baptist Muniz, of the Congregation of the Most Holy Redeemer. — To the titular episcopal Church of Vittorio Veneto, the Reverend Monsignor Constantine Stella, rector of the Seminary of Vittorio Veneto, appointed as an Auxiliary to His Excellency, Monsignor Eugenius Beceegato, Bishop of Vittorio Veneto. August 4th. — To the Cathedral Church of Saint Severus, the Reverend Father Francis Orlando, canon penitentiary of the Cathedral Chapter of Nola. September 24th. — To the Metropolitan Church of Kollotschau, His Excellency Monsignor Julius Glattfelder, formerly Bishop of Csanad. — To the Cathedral Church of Waitzen, the Reverend Father Joseph Peteri, canon and parish priest of the Cathedral Church of Erlau. September 25th. — To the Cathedral Church of Macao, the Reverend Father John de Deo Ramalho, of the Society of Jesus. — To the Cathedral Church of Saint Michael, the Reverend Father Michael Angel Machado, parish priest in the archdiocese of Saint Salvador in America. — To the titular episcopal Church of Sabadia, the Reverend Father Benjamin Barrera, of the Society of Missionaries of Saint Joseph, appointed as an Auxiliary to His Excellency, Monsignor James Vilano va y Melendez, Bishop of Saint Anne. September 30th. — To the Cathedral Church of Les Cayes, the Reverend Father Aloysius Oolignon, of the Congregation of the Oblates of the Most Blessed Virgin Immaculate. October 7th. — To the Cathedral Church of Moulins, the Reverend Father George Jacquin, General Vicar of the diocese of Dijon.

SACRED CONGREGATION FOR THE EASTERN CHURCHES.

BY THE GRACE OF GOD, OUR LORD POPE XII, through successive decrees of the Sacred Congregation for the Eastern Churches, has deigned to provide each of the following Churches with a new pastor, namely: on May 9, 1942, — To the titular metropolitan Church of Oamahen, he appointed the Reverend Father Mesrop Habozian, Abbot General of the Mechitarist Order of Vienna.

[*Latin ed. p. 299*]

The Sacred Congregation for the Eastern Church, 299 – To the Reverend Canon Ioannes Simrak, of the Cathedral Church of KriÅ¾evci (Kreutz) (KriÅ¾evci), from the same Eparchy of the Byzantine Rite. Dated July 6th. – To the Reverend Priest Ioannes Garufaloff, of the Congregation of the Resurrection of Our Lord Jesus Christ, appointed Apostolic Exarch for the

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faithful of the Byzantine Rite in Bulgaria. – To the Reverend Ioannes Roma noff, Antistes (Bishop) of Prizren, from the secular clergy of the Apostolic Vicariate of Sofia and Plovdiv, appointed Apostolic Vicar of the same Vicariate. – To the Reverend Ambrose Senyshyn, of the Order of Saint Basil the Great, appointed Auxiliary Bishop to His Excellency Bishop Constantinus Bohacevskyj, Apostolic Exarch for the Rutheno-Galician faithful in the United States of America.

THE SACRED CONGREGATION OF THE COUNCIL OF TERGESTINA: Regarding Distributions. By virtue of canon 420, § 1, n. 14 of the Code of Canon Law, certain individuals are excused from the choir so that they may receive the fruits and daily distributions, among others, the synodal judges, while performing their proper duties. Indeed, in the Chapter of Tergestina, a doubt arose as to whether the prescription of the aforementioned canon applies even if a synodal judge, although absent from the choir, receives compensation for this duty. And the Chapter derives the reason for doubting from a comparison of the synodal judge with the Capitular Vicar or General, who, according to canon 421, § 1, n. 3, while engaged in their duties, are excused from the choir only to receive the fruits, but not the daily distributions. For, as the Chapter observes, it can be easily argued from the prescription of canon 420 that the Capitulars, of whom the aforementioned canon speaks, receive the daily distributions because they expend their labor gratuitously while engaged in choral duties; which, moreover, is in accordance with the practice of the Sacred Congregation of the Council, as can be read in one of its decrees. – Regarding the choral distributions of February 20, 1915: "Indeed, according to the sanction of canon law and the style of the Sacred Congregation, no canon is excused from the choir... "

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - Official Commentary: "He who, by reason of the office entrusted to him, receives daily distributions, where for said office he receives a suitable salary" (A. A. S., vol. VII, page 262 and following).

OBSERVATIONS. - It must be noted, first of all, that the cited canon 420 § 1 n/14, as the words indicate, admits of no distinction, but establishes a clear and absolute rule, and where the law does not distinguish, it is not our place to distinguish. Furthermore, in the matter under consideration, the response of the Pontifical Commission for the authentic interpretation of the canons of the I.C. Code, given on November 24, 1920, must be applied by analogy. To the proposed question: "Whether in § 1 n. 1 of canon 421: those who, with the license of the Ordinary of the place, publicly teach sacred theology or canon law in schools recognized by the Church, should also be included, even if they are canons, who teach with the license of the Ordinary, and receive a special remuneration for the lectures given; or whether only those who undertake to teach theology or canon law without

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such remuneration should be included," the response was: "Affirmatively for the first part, negatively for the second." Just as the Canons who teach sacred theology, etc., receive daily distributions with remuneration, so it should be understood that a similar provision applies to the synodal judge who derives profit from this office. For where the reason is the same, the legal provision is the same. But the legal reason for this seems to be primarily this: because the legal person of the Vicar Capitular or General and Official is different from that of the synodal judge. The office of the synodal judge is not stable and firm, nor is it remunerated in this way. And his remuneration in cases that are not of gratuitous patronage is not certain, but rather takes on the nature of an uncertain and occasional offering, which is not the case with the Vicar General and Capitular and the Official, whose offices, since they are stable and involve long-term and continuous work, it is fitting that they be given a suitable and stable remuneration: for this reason, according to the norm of canon 421 § 1 n. 3, they are legally deprived of daily distributions, since they are forced to be absent from the choir for the purpose of performing these duties.

RESOLUTION. - Therefore, in the Plenary Assemblies of February 14, 1942, to the proposed question: "Whether a Canon, absent from the choir while performing the duties of a synodal judge, receives daily distributions, even if he receives a special remuneration for this office?" the Fathers of this Sacred Congregation responded: "Affirmatively." This resolution was approved and confirmed by our Most Holy Lord Pope Pius XII in an Audience on February 23, 1942, as reported by the undersigned Secretary.

I. Bruno, Secretary.

[*Latin ed. p. 301*]

The Sacred Congregation for the Propagation of the Faith.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

OF OUAGADOUGOU-GHARDAI.

DECREE OF DIVISION AND UNION.

Whereas, in French West Africa, due to the erection of the Apostolic Prefecture of Gao, entrusted to the care of Fathers of the Society of African Missions (commonly known as "White Fathers"), a small portion of territory, which until now belonged to the Apostolic Vicariate of Ouagadougou, also entrusted to Fathers of the Society of African Missions, has remained entirely separate from the aforementioned Vicariate; it has been deemed necessary to proceed with a new delimitation of boundaries in that place.

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Therefore, the Most Reverend Fathers who preside over this Sacred Congregation for the Propagation of the Faith, having held plenary meetings on the *octava* of June of the current year, considered that the aforementioned portion of the Vicariate of Ouagadougou, situated immediately north of the 20th parallel of latitude, and politically belonging to the territory of Algeria, which extends to the south, should be annexed to the Apostolic Prefecture of Ghardaïa, in the Sahara, which is also entrusted to the Society of African Missions, and which already encompasses the greater part of that territory.

This opinion of the Most Reverend Fathers, having been reported to the Supreme Pontiff on the ninth day of the same month and year by the undersigned Secretary of this Sacred Congregation, Most Reverend Father N. Pio, Divine Providence of Pope Pius XII, the Supreme Pontiff, graciously accepting, approved and confirmed it, and ordered that this Decree be issued concerning the matter.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the ninth day of the month of June, in the year of Our Lord 1942.

[Signed] P. Card. FUMASONI BIONDI, Prefect.

L. © S. f C. Costantini, Archbishop titular of Theodos, Secretary.

[*Latin ed. p. 302*]

302 Acta Apostolicae Sedis - Official Commentary II

PROVISIONS FOR CHURCHES

With the decrees, as detailed below, of the Sacred Council for the Propagation of the Christian Name, Our Most Holy Lord, Pope Pius XII, by divine Providence, has deemed it fitting to provide for the following churches, namely: on June 9, 191ß, he appointed the Reverend Father Philip Sylvester Wang-Tao-Nan, O.F.M., as the titular bishop of the Church of Athribita, and established him as the Apostolic Vicar of Fengsiangfu.

On September 6th, he appointed His Excellency Justin Simonds, formerly the Archbishop of Hobart, as the coadjutor bishop with right of succession to His Excellency Daniel Mannix, the Metropolitan Archbishop of the Church of Melbourne.

On an unspecified date, he appointed His Excellency Mauritius Despatures, formerly the Bishop of Bangalore, as the titular bishop of the Church of Assus.

III. APPOINTMENTS

By decrees, as detailed below, the Sacred Congregation for the Propagation of the Faith, at its discretion, has appointed:

On May 1, 191ß, the Reverend Father Francis Faroud, a member of the

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Society for Missions to the Africans, as the Apostolic Prefect of Niamey.

On August 5th, the Reverend Father John Lesourd, of the Society of African Missionaries, as the Apostolic Prefect of (xao).

[*Latin ed. p. 303*]

The Sacred Penitentiary Apostolic 303. ACTS OF THE TRIBUNALS. THE SACRED PENITENTIARY APOSTOLIC (OFFICE OF INDULGENCES). DECLARATION CONCERNING THE PLENARY INDULGENCE ANNEXED TO CRUCIFIXES, WHICH CAN ONLY BE OBTAINED AT THE HOUR OF DEATH. For some time now, with great admiration of the faithful, images of the Crucifix have been offered, to which it is asserted that a plenary indulgence is attached, which the sick can obtain whenever they, with a contrite heart and moved by love and sorrow, kiss one of these Crucifixes; and these are said to have been blessed by some Prelate, by a special faculty granted by the Supreme Pontiff. And there are those who recently, especially, have come to this sacred Tribunal, asking whether this grace has truly been granted, as is stated; and they also indicate that this matter has aroused considerable admiration, as is only fitting. Therefore, this sacred Tribunal – which is responsible for judging concerning the granting and use of indulgences – considers it not only appropriate, but necessary, to recall two Declarations already issued on this matter, in order to prevent a false interpretation of the benevolence of the Holy Mother Church in this case; namely, that of the Most Holy Congregation of the Holy Office, dated June 10, 1914 (Acta Apost. Sedis, vol. VI, page 347), and the other of this Sacred Penitentiary, dated June 23, 1929 (Acta Apost. Sedis, vol. XXI, page 510). And it declares again that the Crucifixes, which are distributed even in these times and are endowed with such a grace, are to be considered as blessed according to the norms of these Declarations; so that the plenary indulgence can only be obtained at the hour of death, with the necessary conditions observed. All of these matters, having been reported to the Supreme Pontiff by the undersigned Cardinal Penitentiary Major in an audience on July 4th of the current year, the same Supreme Lord approved the Declaration of the Sacred Penitentiary Apostolic, confirmed it, and ordered it to be made public. Given at Rome, from the Sacred Penitentiary, on September 22, 1942. N. Card. CANALI, Major Penitentiary. S. Luzio, Regent.

[*Latin ed. p. 304*]

304 Acta Apostolicae Sedis — Official Commentary of the DIARY OF THE ROMAN CURIA. On Saturday, September 12, 1942, the Holy Father received in a solemn Audience His Excellency, Mr. Dr. GIORGIO AUGUSTO LEONE ROBERTO THÉBATTD, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Haiti, for the presentation of his Credentials.

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SACRED CONGREGATION OF RITES. On Tuesday, July 7, 1942, the ordinary session of the Holy Congregation of Rites was held in the Vatican Apostolic Palace, in which the Most Reverend and Venerable Cardinals and the Venerable Officials discussed the introduction of the cause for beatification and canonization of the Servants of God: 1) Arnold Janssen, Priest, founder of the Society of the Divine Word; 2) Maria Clotilde of Savoy, widow of Napoleon, of the Third Order of St. Dominic.

On Tuesday, July 14, 1942, the preparatory session of the Holy Congregation of Rites was held in the Vatican Apostolic Palace, in which the Most Reverend and Venerable Cardinals, the Venerable Officials, and the Venerable Theological Consultors discussed two miracles, which are said to have been wrought through the intercession of the Blessed Francesca Saverio Cabrini, Virgin, foundress of the Institute of the Missionaries of the Most Sacred Heart of Jesus.

On Tuesday, July 28, 1942, in the Palace of Congregations at St. Callisto, in the presence of His Eminence, the Most Reverend Cardinal Carlo Salotti, Bishop of Palestrina, Prefect of the Holy Congregation of Rites, and Promoter of the cause of the Blessed Nicholas of Flüe, Confessor, Swiss Hermit, the Holy Congregation of Rites was held, in which the Venerable Officials and the Venerable Theological Consultors discussed two miracles which are said to have been wrought through the intercession of the aforementioned Blessed Nicholas of Flüe.

[*Latin ed. p. 305*]

From the Roman Curia Diary, 305. SECRETARY OF STATE. By a note from the Secretary of State, dated August 12, 1942, the Most Holy Father, Pope Pius XII, happily reigning, deigned to appoint the Reverend Father Ottavio, from Alatri, of the Order of the Friars Minor Capuchin, as Apostolic Preacher and Consultor to the Holy Congregation for the Causes of Beatification and Canonization. By Apostolic Briefs, the Most Holy Father, Pope Pius XII, happily reigning, deigned to appoint: July 8, 1942. The Most Reverend and Illustrious Cardinal Camillo Caccia Dominioni, Protector of the Congregation of the Oblates of Saint Joseph (Giuseppini of Asti). July 15. The Most Reverend and Illustrious Cardinal Nicola Canali, Protector of the Franciscan Sisters of the Immaculate Conception (Saint Peter at the Bridges, Florence). July 23. The Most Reverend and Illustrious Cardinal Giuseppe Pizzardo, Protector of the Institute of the Sisters of the Most Holy Rosary of the Third Order of Saint Dominic (Sinsinawa, Wisconsin, diocese of La Crosse). August 12. The Most Reverend and Illustrious Cardinal Camillo Caccia Dominioni, Protector of the Vallombrosan Benedictine Monastery of Saint Humility in Faenza, and of that dependent upon it in Antignano. September 25. The Reverend Father Gregory Maria Suñol, of the Cassinese Benedictine Congregation of Primitive Observance, Abbot "ad honorem" with the title of Saint Cecily of Monferrato (Spain). Assistants to the Papal

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See: June 15, 1942. His Excellency, the Most Reverend Monsignor Girolamo Maria Mileta, Bishop of Sebenico. June 29. His Excellency, the Most Reverend Monsignor Antonio Melomo, Archbishop of Conza, and Bishop of Saint Angelo dei Lombardi and Bisaccia. August 2. His Excellency, the Most Reverend Monsignor Antonio Mantiero, Bishop of Treviso.

[*Latin ed. p. 306*]

-306 Acta Apostolicae Sedis — Official Commentary of the Apostolic Protonotary for the information of those present: May 27, 1942. Monsignor Domenico Zanette, of the diocese of Vittorio Veneto.

July 30: Monsignor Teodoro Huurdeman, of the archdiocese of Utrecht.

August 17: Monsignor Filippo Anfossi, of the diocese of Ventimiglia.

September 8: Monsignor Anthony Rocchetti, of the archdiocese of Fermo.

Monsignor Giovanni Cicconi, of the same archdiocese.

Domestic Prelates of His Holiness:

January 22, 1942. Monsignor Giovanni Maria Retambay, of the diocese of Santiago del Estero.

May 25: Monsignor Domenico Martin, of the diocese of Vittorio Veneto.

Monsignor Giuseppe Puliti, of the suburbicarian diocese of Palestrina.

Monsignor Alistico Ricco, of the diocese of Reggio Emilia.

June 6: Monsignor Giorgio J. Breckel, of the diocese of Harrisburg.

June 24: Monsignor Giacomo F. Clarke, of the same diocese.

Monsignor Patrizio Francesco McGee, of the same diocese.

Monsignor Bernard P. Vogel, of the diocese of Columbus.

Monsignor Giovanni J. Fagan, of the same diocese.

Monsignor Giorgio Gressel, of the same diocese.

Monsignor Guglielmo C. Hayes, of the same diocese.

Monsignor Edoardo Gilbert, of the same diocese.

Monsignor Giuseppe R. Casey, of the same diocese.

Monsignor Edoardo J. Leinheuser, of the same diocese.

Monsignor Luca Javarone, of the archdiocese of Naples.

July 3: Monsignor Salvatore Di Gaetano, of the archdiocese of Palermo.

Monsignor Luigi Stroj, of the diocese of Ljubljana.

July 22: Monsignor Wendelino J. Nold, of the diocese of Dallas.

July 23: Monsignor Guglielmo Francesco O'Brien, of the same diocese.

Monsignor Dionisio Atanasio Lynch, of the diocese of Raleigh.

Monsignor Giovanni J. Healy, of the diocese of Little Rock.

Monsignor Francesco A. Alien, of the same diocese.

Monsignor Giuseppe A. Gallagher, of the same diocese.

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Monsignor Tommaso F. Smith, of the same diocese.

Monsignor Guglielmo V. Dunn, of the diocese of Paterson.

Monsignor Lorenzo Szorc, of the same diocese.

Monsignor Francesco J. Hardy, of the diocese of Lansing.

Monsignor Eugenio M. Cullinane, of the same diocese.

[*Latin ed. p. 307*]

Diarium Romanae Curiae 307 23 » 2 6 July 1942. Monsignor Maurizio Walsh, of the same diocese. »)) Monsignor Maurizio W. Chawke, of the same diocese. August » Monsignor Mose Sabogal, of the diocese of Piura. » » Monsignor Lorenzo Oddone, of the diocese of Casale Monferrato. Monsignor Pantaleone Giuseppe Costeira, of the archdiocese of Evora. Monsignor Antonio Borea, of the diocese of Ventimiglia. 17 » » Monsignor Emilio Biancheri, of the same diocese. » »)) » » » Monsignor Giuseppe Gianni, of the same diocese. Monsignor Carlo Sonzini, of the archdiocese of Milan. 21 » » Monsignor Alfredo Bontempi, of the diocese of Recanati and 24 » » Loreto. 25 » » Monsignor Ettore Pozzoni, of the archdiocese of Milan. 26 » » Monsignor Ambrogio Acquistapace, of the diocese of Lodi. 8 September » Monsignor Domenico Nisi, of the archdiocese of Fermo. HONORS With Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to bestow: The Grand Cross of the Order of Pius: 17 February 22 June 1942 Upon the Most Noble Marquis Edoardo Persichetti Ugolini of Castelcolbuccaro (Rome). » To His Excellency, the Most Reverend Mr. Raimondo Serrano Suñer, Minister of Foreign Affairs of Spain. The Commander's Cross with Plaque of the Order of Pius: 2 August 1942. To His Excellency, Dr. Renzo Menegazzi (Italy). The Grand Cross of the Order of St. Gregory the Great, civil class: 16 May 1942. To the Knight of the Order, Attorney Augusto Milani, Dean of the Consistorial Attorneys. 24 June » To His Excellency, Don Leone dei Principi Massimo, Coadjutor to the Superintendent General of Posts. The Plaque of the Order of St. Gregory the Great, civil class: 14 July 1942. To Mr. Aldo Marinotti, of the diocese of Vittorio Veneto. 8 August » To Mr. Roberto Consiglio (Rome). 3 September » To Mr. Ilario Montesi, of the diocese of Padua.

[*Latin ed. p. 308*]

308 Acta Apostolicae Sedis - Commentarium Officiale. The Order of St. Gregory the Great, civil class: July 2, 1730 to 1942. To Mr. Enrico Várela Ramírez de Saavedra, Marquess de Aunón (Spain). To Mr. Alessio De Martini, of the diocese of Vigevano. To Mr. Count Alessandro Mariotti, a lawyer, of the diocese of Fano. The Order of St. Gregory the Great, civil class: 1942. To Mr. Professor Luigi Auriolio, of the archdiocese of Naples. To Mr. Giacomo Lauri-Volpi, of the suburbicarian diocese of Albano. To Dr. Professor Adolfo Lorenzo Gaibissi, of the diocese of Savona. To Mr. Enrico Rosi Bernardini (Rome), a knight. To Mr. Ernesto D'Aquila (Rome), a lawyer. To

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Mr. Francesco Paciotti (Rome), a lawyer. To Mr. Roberto Calabresi (Rome), a lawyer. June 21. To Mr. Adolfo Soleti, a commissioner of the Pontifical Gendarmerie. To Mr. Agostino Manzi (Rome), a doctor. June 24. To Mr. Nicola Mastelloni, a Duke and lawyer, of the archdiocese of Naples. To Mr. Giulio Guicciardini Corsi Salviati, of the diocese of Grosseto. To Mr. Augusto Girod (Rome), a knight and accountant. To Mr. Enrico Beltrán Manrique (Spain). July 2. To Mr. Giuseppe Mcolosi (Rome), a doctor and engineer. July 4. To Mr. Francesco Mario Oddasso (Rome), a professor and doctor. To Mr. Gaetano Berni, an architect, of the archdiocese of Florence. To Mr. Alberto Tonucci, of the diocese of Fano. August 30. To Mr. Egidio Del Vecchio, of the same diocese. To Mr. Francesco Micara (Rome), an engineer. August 4. To Mr. Carlo Villani, of the archdiocese of Milan. August 8. To Mr. Vincenzo Magnano di San Lio, a doctor, of the archdiocese of Catania. To Mr. Guido Corradi, a doctor and accountant, of the archdiocese of Genoa. March 29. April.

[*Latin ed. p. 309*]

Diarium Romanae Guriae 309 II. The Knighthood of the Order of St. Gregory the Great, civil class: October 25, 1941. To Mr. Maurizio Gariel, of the diocese of Grenoble. To Mr. Alessio Biron, of the same diocese. To Mr. Viscount Edmondo Maria Ludovico de Riverieulx de Varax, of the same diocese. May 19, 1942. To Mr. Giovanni Roveda, of the archdiocese of Milan. To Mr. Sabino Alvino, of the diocese of Avellino. May 23. To Mr. Bernardino Alessandro Romanelli (Rome). May 29. To Mr. Giovanni Rossi de Gasperis (Rome). June 21. To Mr. Giuseppe Tomas, of the archdiocese of Reggio Calabria. July 3. To Mr. Enzo Marciteci (Rome). To Mr. Mario Redini (Rome). To Mr. Raffaele Orlandi, of the archdiocese of Bologna. June 18. To Mr. Giorgio Luigi Le Fevre, of the diocese of Grand Rapids. June 23. To Mr. Serafino Rimassa, of the archdiocese of Genoa. August 4. To Mr. Francesco Giacomo Schuurmans, of the diocese of Haarlem. To Mr. Allan Vincenzo Mac Donnei, of the diocese of Galveston. To Mr. Giovanni Baca, of the same diocese. To Mr. Alberto Giuseppe Felker, of the diocese of La Crosse. To Mr. Guglielmo A. O'Brien, of the diocese of Paterson. To Mr. Bernardo Leone Miller, of the diocese of Belleville. To Mr. Nicola Giuseppe Martin, of the diocese of San Diego. To Mr. Teodoro Enrico Antonio Maria Heere, of the diocese of Bois-le-Duc. To Mr. Adolfo Coassolo, of the diocese of Phero!o. June 24. The Knighthood of the Order of St. Gregory the Great, military class: June 29, 1942. To the gentlemen Salvatore di Giorgio, Michelangelo Usai, Vincenzo Aloysi, and Ferdinando Antiliei, Captains of the Palatine Guard of Honor of His Holiness. The Grand Cross of the Order of St. Sylvester the Pope: August 2, 1942. To His Excellency, Mr. Aristide

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Carapelle, Senator of the Kingdom of Italy.

[*Latin ed. p. 310*]

Acta Apostolicae Sedis - 310 Official Commentary on the Order of St. Sylvester Pope: 12, 8, March, July, August 1940. To the Reverend Dr. Edmondo De La Fuente (Peru). 1942. To the Reverend Emilio Ortiz de Zevallos (Peru). To the Reverend Mr. Enrico La Penna (Italy). The Order of St. Sylvester Pope: 5 May 1942. To the Reverend Dr. Arturo Imparato, of the Archdiocese of Naples. To the Reverend Professor Palmiro Foresi, of the Diocese of Livorno. To the Reverend Mr. Mario Riccio, of the Archdiocese of Naples. To the Reverend Professor Angelo Corsaro, of the same Archdiocese. To the Reverend Professor Pietro Lizier, of the Patriarchate of Venice. To the Reverend Mr. Ottavio Podestà, of the Diocese of Savona. To the Reverend Mr. Guido Frangipani, of the Diocese of Ruvo. To the Reverend Mr. Giuseppe Tini, of the Diocese of Ivrea. To the Reverend Count Nicolò Panciera di Zoppola Gambara, of the Diocese of Brzesc. To the Reverend Engineer Alfredo Rosati (Rome). To the Reverend Mr. Carlo Colonna, of the Diocese of Larino. To the Reverend Mr. Guerrino Galli, of the Diocese of Reggio Emilia. 6 June: To the Reverend Mr. Leonardo Altuve Carrillo (Venezuela). 8: To the Reverend Mr. Raimondo Alessio Petrescu Oomnéne (Romania). To the Reverend Dr. Stefano Grella (Rome). 24: To the Reverend Mr. Raoul Modesti, of the Archdiocese of Naples. To the Reverend Mr. Ferdinando Ragionieri (Rome). 25: To the Reverend Mr. Luigi Bartesaghi, of the Archdiocese of Milan. 30: To the Reverend Mr. Antonio Sánchez Santillana (Spain). July: To the Reverend Mr. Riccardo Veschi (Rome). 3: To the Reverend Mr. Alfredo Lucchini, of the Diocese of Como. 7: To the Reverend Mr. Francesco Parazzini, of the Archdiocese of Milan. To the Reverend Dr. Luigi Angelini (Rome). 12: To the Reverend Mr. Ambrogio Bonacina, of the Archdiocese of Milan. 20: To the Reverend Professor Francesco Mezzatesta (Rome). 24: To the Reverend Dr. Luigi Adragna, of the Diocese of Trapani. 2 August: To the Reverend Mr. Giovanni Aurelio Montanari (Rome). 4: To the Reverend Mr. Ettore Marson, of the Diocese of Vittorio Veneto. 17: To the Reverend Mr. Dante Conti (Rome). 25: To the Reverend Mr. Mario Montozzi, of the Diocese of Ascoli Piceno. To the Reverend Engineer Domenico Morassuti, of the Diocese of Padua. 3 September.

[*Latin ed. p. 311*]

Diarium Romanae Curiae, September 5, 1942. To Mr. Adamo Santelli, of the Archdiocese of Florence.

To Mr. Enrico Vallarino, of the Archdiocese of Genoa.

To Mr. Damaso Agostini, of the Archdiocese of Fermo.

The Knighthood of the Order of St. Sylvester the Pope:

August 12, 1940. To Mr. Mariano Ruiz Correa, of the Archdiocese of La Serena.

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April 8, 1942. To Mr. Giuseppe Martini, of the Diocese of Alba.

April 11. To Mr. Gino Modolo, of the Diocese of Vittorio Veneto.

May 5. To Mr. Pio Pietragnoli, of the Patriarchate of Venice.

May 13. To Mr. Alessandro Barbaro, of the same Patriarchate.

May 29. To Mr. Giulio Angelo Rusca, of the Diocese of Savona.

May 29. To Mr. Giacomo Lauri, of the Diocese of Brzesc.

May 29. To Mr. Francesco Zane, of the same diocese.

May 29. To Mr. David Cancarini, of the same diocese.

May 29. To Mr. Pietro Bettoni, of the same diocese.

May 31. To Mr. Alberto Sinistri (Rome).

June 6. To Mr. Domenico Parisi, of the Archdiocese of Salerno.

June 6. To Mr. Pasquale Mazzarella, of the same Archdiocese.

June 10. To Mr. Giuseppe Mucci, of the Diocese of Massa Marittima.

June 21. To Mr. Lucio Colle (Rome).

June 21. To Mr. Francesco Colasi (Rome).

June 21. To Mr. Giovanni Francesco Romano (Rome).

June 21. To Mr. Giovanni Battista Romano (Rome).

June 21. To Mr. Angelo Giorgi (Rome), Doctor of Canon Law.

June 21. To Mr. Paolo Cartoni (Rome), Doctor.

June 25. To Mr. Michele Ricci (Rome).

June 29. To Mr. Nicolò Migliore (Rome).

June 29. To Mr. Antonio Graziani, Captain of the Palatine Guard of Honor of His Holiness.

June 29. To Mr. Placido Micheloni, Lieutenant of the Palatine Guard of Honor of His Holiness.

July 3. To Mr. Pietro Ganora, of the Diocese of Casale Monferrato.

July 7. To Mr. Michele D'Amato, of the Diocese of S. Angelo del Lombardi.

July 7. To Mr. Vincenzo Ronca, of the same diocese.

July 7. To Mr. Valeriano Brumat, of the Archdiocese of Gorizia.

July 7. To Mr. Camillo Medeot, of the same Archdiocese.

July 12. To Mr. Giovanni Ciocchi (Rome).

July 12. To Mr. Giovanni Torraca, of the Archdiocese of Matera.

July 12. To Mr. Eustachio Acito, of the same Archdiocese.

July 14. To Mr. Luigi Buoni, of the Diocese of Chiusi.

[*Latin ed. p. 312*]

312 Acta Apostolicae Sedis - Official Commentary, July 24, 1942. To the Reverend Mr. Guido Mezzatesta (Rome). 28. To the Reverend Mr. Luigi Larghi, of the Archdiocese of Milan. 30. To the Reverend Mr. Augusto

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Manna, of the Diocese of Fano. To the Reverend Mr. Aldo Adanti, of the same Diocese. August 4. To the Reverend Mr. Ferdinando Mallucci (Rome). 17. To the Reverend Mr. Carlo Donati, of the Diocese of Verona. September 1. To the Reverend Mr. Mario Cattagni, of the Diocese of Cremona.

NECROLOGY, August 22, 1941. Most Reverend Agapito Augusto Fiorentini, titular Bishop of Rusado. October 10. Most Reverend Leone Wetmanski, titular Bishop of Camaco. May 2, 1942. Most Reverend Giovanni Larregain, titular Bishop of Aricanda. October 12. Most Reverend Francesco Vazhapilly, Bishop of Trichur for the Syro-Malabar Christians. Most Reverend Giuseppe Corrigan, titular Bishop of Bilta. June 9. Most Reverend Barnaba Piedrabuena, titular Bishop of Callihico. October 11. Most Reverend Giuseppe Kukta, Bishop of Kaièedorys. October 16. Most Reverend Domenico dell'Aquila, titular Bishop of Listra. July 12. Most Reverend Giovanni Subercaseaux Errazuriz, Archbishop of La Serena. August 9. Most Reverend Luigi Maria Benziger, titular Archbishop of Antinoe. October 30. Most Reverend Dionisio O'Connor, Bishop of Peterborough. September 11. Most Reverend Stanislao Gali, titular Archbishop of Carpato. October 13. Most Reverend Francesco Lazzaro Seguin, titular Bishop of Pinara. October 15. Most Reverend Giovanni Battista Schauer, titular Bishop of Sabadia. October 26. Most Reverend Noè Giuseppe Tacconi, titular Bishop of Arado. October 16. Most Reverend Rinaldo Muñoz, titular Bishop of Pogla. October 17. His Eminence, Cardinal Sebastian Leme da Silveira Cintra, of the Titular See of the Saints Boniface and Alexis, Archbishop of San Sebastiano do Rio de Janeiro.

[*Latin ed. p. 313*]

An. et vol. XXXIV, 23 Novembris 1942 (Ser. H, v. IX) - Num. 11, ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE, ACTA PII PP. x n, NUNTIUS RADIOPHONICUS. A beatissimo patri, die XXXIMENSIS OCTOBRIS A. ad Lusitaniae Christifideles missus, ob sacra sollemnia in honorem B. MARIAE Virginis, quae in oppido Fatima MCMXXXXII veneratur.

"Venerabiles fratres et amati filii: 'Benedicite Deum caeli, et coram omnibus viventibus confitemini ei, quia fecit vobiscum misericordiam suam.' 'Bendizei ao Deus do céu e glorificai-o no conspecto de todos os viventes, porque Ele usou convosco das suas misericórdias.'" 1.

"Mais de uma vez neste ano de graças, subistes em devota romagem à montanha santa da Fatima, levando convosco os corações de todo o Portugal crente, para ali, nesse oásis embalsamado de fé e piedade, depositardes aos pés do vosso amor acrisolado, a homenagem da vossa gratidão pelos imensos benefícios ultimamente recebidos, a súplica confiada de que se digne continuar o seu patrocínio sobre a vossa Patria d'aquém e d'além mar, e estendê-lo à grande tribulação que atormenta o mundo."

"Nós, que, como Pai comum dos fiéis, fazemos Nossas tanto as tristezas

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como as alegrias de Nossos filhos, com todo o afeto da Nossa alma, Nós unimos convosco para louvar e engrandecer ao Senhor, dador de todos os bens; para bendizer e dar graças Àquela por cujas mãos a munificência divina nos comunica torrentes de graças. E tanto mais gostosamente o fazemos, porque vós, com delicadeza, 'TOB. 1 2, 6. ACTA., vol. IX, n. i l. — 23-11-942. 21."

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis - Official Commentary: Regarding those who participate in the same Eucharistic and votive celebrations, namely the Jubilee of Our Lady of Fatima and the twenty-fifth anniversary of Our Episcopal Consecration: the Most Holy Virgin Mary and the Vicar of Christ on earth, two devotions profoundly Portuguese and always united in the affection of Portugal, from the very beginnings of the nation, from when the first lands reconquered, the nucleus of the future nation, were consecrated to the Mother of God as the Land of Santa Maria, and the kingdom, newly established, was placed under the patronage of Saint Peter.

1. Gratitude

2. "The first and greatest duty of men is that of gratitude. 'Nothing is so pleasing to God as a soul that recognizes its blessings and gives thanks for the benefits received.'" And you have a great debt to the Virgin, Lady, and Patroness of your Fatherland. In this tragic hour of darkness and confusion, when the ship of the Portuguese State, having lost its course from its most glorious traditions, torn by the storm of anti-Christian and anti-national sentiments, seemed to be heading towards certain shipwreck, unaware of the present dangers, and even more unaware of the future ones – the gravity of which, indeed, no human prudence, however clear-sighted, could then foresee – Heaven, which sees and foresees both, intervened piously, and from the darkness shone the light, from the chaos arose order, the storm subsided into calm, and Portugal was able to find and reconnect with the lost thread of its most beautiful national traditions, to continue – as in the days when "in the small Lusitanian house, there were bold Christians," to "extend the law of eternal life" – in its glorious path as a Christian and missionary people.

3. Honor to those who, through the Providence of God, were instrumental in such a great undertaking! But first, glory, blessing, and thanksgiving to the Virgin Lady, Queen, and Mother of her Land of Santa Maria, who has saved countless times, who has always been present in the tragic hours, and who, in this perhaps most tragic of times, acted so manifestly that, in 1934, Our Predecessor, Pope Pius XI of immortal memory, in the Apostolic Letter *Ex officiis litteris*, testified to "the extraordinary benefits with which the

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Virgin Mother of God..."

[*Latin ed. p. 315*]

Acta Pii PP. XII 315 5, "quod vobis patriam vestram favebat." Et etiam illo tempore non cogitabatur de Voto Maii anni 1936 contra periculum rubrum, tam timide prope et tam inopinante conjuratum. Nondum erat factum illud mirabilem pacem, cuius gratia, quamvis omnibus sacrificiis obnoxiva, Portugallia adhuc fruitur; et quae, cum omnibus sacrificiis quae exigit, semper est immensissime minus dira, quam illa bellum exterminationis quae mundum vastat. Hodie, cum ad tanta beneficia haec etiam adhibita sunt, hodie atmosphaera miraculi quae Portugalliam circumdat, se manifestat in prodigiis physicis et in maioribus et numerosis prodigiis gratiae et conversionis, et floreat in illa primavera perfumata vitae catholicae, quae fructus optimos prometit, hodie, cum magis fundamento, confiteri debemus quod Mater Dei vobis beneficia verae magnitudinis confert; et vobis incumbit sacrum officium ut illis infinita grata reddatis. Et vos, hoc anno, gratias habuistis, scimus. Caelo gratas fuisse putamus officia, sed plus commoverunt sacrificia parvorum, oratio et penitentia sincera humilium. Vobis consignata sunt in libris Dei: apotheosis Virginis Nostrae Dominae in peregrinatione sua ab Sacra Via ad Fatimam ad Capitalem Imperii, durante illis memorabilibus diebus, praesertim die duodecimo Aprilis praeteriti, quae fortasse maxima demonstratio fidei in historia octo saeculorum patriae vestrae est; peregrinatio nationalis diei tertii Maii, "iter heroicum sacrificii," quod, per frigora et pluviaria et immensas distantes perambulatas pedibus, in Fatima congregavit, ad orandum, ad gratias agendum, ad deprecandum, centenas milliarum peregrinorum, inter quos fulget exemplum iuventutis catholicae renovantis; stationes infantium Cruciadae Eucharisticae, in quibus parvi, tam cari Iesu, cum fiducia filialis innocentiae, poterunt ad Matrem Deum testari quod "omnia fecerunt quae Illa postulavit: orationes, communionibus, sacrificia... millibus!" et propterea supplicaverunt: "Domina Nostra Fatima, nunc est vobis; dicite Filio vestro divino unum verbum, et mundus salvetur et Portugallia liberetur toto ab flagello belli;" corona pretiosa, facta de auro et gemmis, et, prae omni, de purissimo amore et generosis sacrificiis, quae die tertio Maii in Sacra Via...

[*Latin ed. p. 316*]

Acta 316 Apostolicae Sedis - The official commentary from Fatima offers to your august Patroness, as a symbol and a lasting monument of eternal recognition. These and other beautiful demonstrations of piety, of which, under the zealous guidance of the Episcopate, all dioceses and parishes have been fruitful this jubilee year, clearly show how the faithful Portuguese people gratefully acknowledge and desire to repay their immense debt to their heavenly Queen and Mother.

2. Confidence. The gratitude expressed in the past is a source of confi-

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dence for the future. "God requires that we give Him thanks for the benefits received," not because He needs our gratitude, but "so that these may prompt Him to grant us even greater benefits." Therefore, it is right to trust that the Mother of God, accepting your offering of thanks, will not leave her work incomplete and will continue to bestow upon you the patronage she has so far shown, preserving you from more serious calamities.

3. But for confidence to not be presumptuous, it is necessary that all, conscious of their own responsibilities, strive not to diminish the singular favor of the Virgin Mother, but rather, as good and grateful children, seek to please her maternal affection ever more. It is necessary that, heeding the maternal counsel that She gave at the wedding in Cana, we do all that Jesus commands us; and He commands all to do penance, *poenitentiam agite*; that they amend their lives and flee from sin, which is the principal cause of the great punishments with which the Justice of the Eternal punishes the world; that, in the midst of this materialized and paganized world, in which all flesh has corrupted its ways, they be the salt and the light that preserves and illuminates; that they cultivate purity with care, reflecting in their customs the holy austerity of the Gospel, and that, boldly and at all costs, as the Catholic Youth in Fatima proclaimed, "they live as sincerely and devoutly Catholic, one hundred percent!"

4. Moreover, filled with Christ, they should spread around them, both near and far, the fragrance of Christ, and with constant prayer, particularly with the daily Rosary, and with the sacrifices that generous zeal inspires, they should seek for sinful souls the life of grace and eternal life.

5. *Cfr. S. IOANNIS CHRYS.* Hom.

6. *Cfr. Io. 2, 5.*

7. *Matt. 4, 17.*

8. *Gen. 6, 12.*

9. *52 in Gen. - MIGNE PG t. 5, 4 col. 460.*

[*Latin ed. p. 317*]

Actu Pii Pp. 317 XII. Tunc confidenter Dominum invocate, et ille vos auditurus est; Matrem Dei vocate, et illa respondens dicit: Ecce me! Tunc non frustra erit qui urbem defendit, quia Dominus cum illa et eam defendet; nec firma erit domus quae super fundamenta novi ordinis aedificata est, quia Dominus illam confirmabit. Beatus populus cui Dominus Deus est, cui Regina est Mater Dei. Illa interpellabit, et Deus populum suum pace benediciturus est, quae est compendium omnium bonorum: *Dominus benedicet populo suo in pace.*

8. Supplicatio. Sed vos non estis insensibiles (quis enim insensibilis esse potest?) ad immensam tragicam calamitatem quae mundum afficit. Potius, quanto plus gratias hodie offertis Nostrae Dominae de Fatima, quanto plus fiduciam in Illam depositis de futuro, quanto plus Illam sentitis prope vos,

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protegentes vos velo lucis, tanto plus trágica videtur, per contrarium, sortitio tot nationum laceratarum per maiorem calamitatem historiae. Timorosa manifestatio iustitiae divinae! Adoremus eam tremantes; sed dubitemus de divina Misericordia, quia Pater qui in caelis est, eam non obliviscitur, neque etiam in diebus irae suae: *Cum iratus fueris, misericordiae recordaberis.*

13. Hodie, cum quartus annus belli maneat plus obscurus, in sinistro auge conflictus, hodie plus quam umquam, solum spem habemus in Deo, et, ut Intercessorem coram trono divino, Illam quam Praedecessor Noster, in primo bello mundi, mandavit invocari, ut Reginam Pacis. Invoquamus eam iterum, quia sola illa nos valere potest! Illam, cuius cor maternum commotus est ante ruinas quae in patriam vestram conglutinantur, et quae tam mirabiliter adiuvit; Illam, quae, commota praesagiente hac immensa calamitate, qua iustitia Dei mundum punit, iam antea per orationem et penitentiam viam salutis indicabat, Illa non recusat nobis teneram suam matrem et efficaciam patrocinii sui. Regina Sanctissimi Rosarii, auxilium Christianorum, refugium generis humani, victor omnium proeliorum Dei! Ad vos, supplicantes, prosternimur, certi misericordiam impetrare.

10. *Cfr. Is. 58, 9.*

11. *Cfr. Ps. 126, 1-2.*

12. *The Lord will give strength to his people.*

13. *O Lord, I have heard thy hearing, and was afraid. O Lord, thy work, in the midst of the years bring it to life.*

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis - Commentarium Officiale. Et ut inveniatur gratia et auxilium opportunum in praesentibus calamitatibus, non per nostra merita, quae non presumimus, sed solum per immensam benignitatem cordis vestri matris. Ad Vos, ad cor vestrum Immaculatum, Nos, ut Pater communis magnae familiae christianae, ut Vicarius Aquilius, cui datum est omne imperium in caelo et in terra, et ex quo accipimus sollicitudinem pro omnibus animis redemptis sanguine eius, qui populat universum mundum, - ad Vos, ad cor vestrum Immaculatum, in hoc hora tragica historiae humanae, confidimus, tradimus, consecramus non solum Sanctam Ecclesiam, corpus mysticium Jesu Christi vestri, quae in multis partibus et per multas vias affligitur et cruciatur, sed etiam totum mundum, laceratum discordiis exstinguendis, ardens in ignibus odii, victima propriis iniquitatibus.

14 Mitemini ad tantae ruinae materiales et morales; tantae dolores, tantae agonias parentum, matrum, maritorum, fratrum, infantium innocentium; tantae vitae truncatae in flore; tantae corpora dismembrata in horrenda carnificina; tantae animae tormentatae et agonizantes, tantae in periculo aeterna perdamini! Vos, Mater misericordiae, impetrate nobis a Deo pacem! Et primo, gratias quae possunt in momento converti corda

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humana, gratias quae praeparant, conciliant, firman pacem! Regina pacis, orate pro nobis et date mundo in bello pacem, pro qua populi suspirant, pacem in veritate, in justitia, in caritate Christi. Date illi pacem armarum et animarum, ut in tranquillitate ordinis dilatetur Regnum Dei. Extendite protectionem vestram ad initos et ad eos qui adhuc in umbris mortis iacent; date illis pacem et facite ut resplendeat illis sol veritatis, et possint, in conspectu unici Salvatoris mundi, repetere: Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis! Ad populos errore vel discordia separatos, praesertim eos qui Vos singulariter devotant, ubi non est domus quae non ostentaret venerabilem vestram iconem (hodie fortasse absconditam et reservatam ad meliora tempora), date illis pacem et reducite eos ad unicum gregem Christi, sub unico et vero Pastore. Obtinete pacem et libertatem completam Sanctae Ecclesiae Dei; resistite diluvio inundanti neopaganismi, omni materia; et fovite in fidelibus amorem puritatis, praxim vitae christinae et zelum apostolicum, ut populus qui Deo servit, crescat in merito et in numero. Denique, sicut ad cor Jesu vestri consecrata est Ecclesia.

[*Latin ed. p. 319*]

To the entire human race, that, placing all their hopes in Him, He might be a sign and pledge of salvation to them; thus, from this day forward, may you also be perpetually consecrated to you and to your Immaculate Heart, O our Mother and Queen of the world: that your love and patronage may hasten the triumph of the Kingdom of God, and that all human generations, reconciled among themselves and with God, may proclaim you blessed, and with you may sing, from one end of the earth to the other, the eternal Magnificat of glory, love, and recognition to the Heart of Jesus, where they may find only Truth, Life, and Peace. We hope that these our supplications and prayers may be favorably received by divine goodness, to you, beloved Cardinal Patriarch, and to your venerable Brothers, and to your clergy, that the grace from above may ever more enrich your zeal; to the Most Reverend President of the Republic, to the illustrious Chief and to the members of the Government and other civil authorities, that Heaven may continue to assist them in their activity for the common good and for peace; to all our beloved children of continental, insular, and overseas Portugal, that the Virgin Lady may confirm the good that she has deigned to work in you; to all and each of the Portuguese, as a pledge of heavenly graces, we give, with all our paternal love and affection, the Apostolic Blessing. (and the Portuguese language version, Italian version) Venerable Brothers and beloved children, "Then he said to them secretly, Bless ye the God of heaven, give glory to him in the sight of all that live, because he hath shewn his mercy to you." "Bless ye the God of heaven, and glorify him before all that live, because he hath used mercy with you." More than once this year of grace, you have ascended in devout pilgrimage to the holy mountain

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of Fatima, and with you, you have brought the hearts of all of believing Portugal to deposit, in that balsamic oasis of faith and piety, at the feet of the Virgin, our patroness, the filial tribute of your purest love, the homage of your gratitude for the immense benefits recently received, the confident prayer that she may deign to continue her patronage over your homeland, from here and...

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis - An Official Commentary, to extend it to the great tribulation that afflicts the world. We, as Father common to the faithful, share in the sorrows and joys of Our sons, and with all the affection of Our soul, we join with you to praise and magnify the Lord, the giver of all good; to bless and thank Her, through whose hands the divine munificence communicates to us torrents of graces. And we do this all the more willingly, because you, with filial delicacy, have wished to associate with the same Eucharistic and supplication ceremonies the jubilee of Our Lady of Fatima and the twenty-fifth anniversary of Our Episcopal Consecration: the Most Holy Virgin Mary and the Vicar of Christ on earth, two devotions so dear to the Portuguese and always united in the affection of the most faithful Portugal, from the very dawn of its national life, from the time when the first lands reconquered, the nucleus of the future nation, were consecrated to the Mother of God as the Land of Santa Maria, and the kingdom, newly established, was placed under the protection of St. Peter.

1. Gratitude

"The first and greatest duty of man is that of gratitude." "Nothing is so pleasing to God as a grateful soul, which gives thanks for the benefits received." And you have a great debt to the Virgin, Lady and Patroness of your Homeland. In a tragic hour of darkness and disorientation, when the ship of the Portuguese State, having lost the course of its most glorious traditions, lost in the anti-Christian and anti-national storm, seemed to be heading towards inevitable shipwreck, unaware of the present dangers and even more unaware of those to come – the gravity of which, indeed, no human prudence, however careful, could then foresee – Heaven, which sees all and foresees all, intervened mercifully, and from the darkness emerged light, from the chaos emerged order, the storm turned into calm, and Portugal was able to find and reconnect with the lost thread of its most beautiful traditions as a most faithful nation, to continue – as in the days when "in the small Lusitanian house there were no lacking Christian zeal" to "extend the law of eternal life" – in its glorious path as a crusading and missionary people.

3 4

2. St. AMBROSII, De esocessu fratris sui Sat. 1, I, n. 44; MIGNE PL vol. 16, col. 1361.

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3. Cf. St. IOANNIS CHRYS. Hom. 52 in Gen. - MIGNE PG vol. 54, col. 460.

4. CAMÖES, Lusiadas, canto VII, octaves 8 and 14.

[*Latin ed. p. 321*]

By the authority of the Most Holy Pope XII, 321, Honor to those who have deserved well, who were an instrument of Divine Providence for so great an undertaking! But the first glory, blessing, and act of thanksgiving is due to the Virgin Mary, our Lady, Queen and Mother of the land of Saint Mary, whom she has saved countless times, who has always supported her in tragic hours, and who, in this hour, perhaps the most tragic, has so manifestly done so—so that already in 1934, our predecessor, Pope Pius XI of immortal memory, in the Apostolic Letter *Ex officiosis litteris*, testified "to the extraordinary benefits with which the Virgin Mother of God has deigned recently to favor your homeland." And at that time, no thought was given to the Vow of May 1936 against the red peril, so fearfully close and so unexpectedly averted.

5. Furthermore, the wonderful peace, of which, despite everything, Portugal presently enjoys, had not yet been achieved, and which, despite the sacrifices it demands, is always immeasurably less destructive than the war of extermination that is devastating the world. Today, to these many benefits have been added these, and the atmosphere of miracles that hovers over Portugal expands into material marvels, and into greater and more numerous marvels of grace and conversions, and flourishes in a splendid springtime of Catholic life that promises the best fruits. Today, with far greater reason, we must confess that the Mother of God has filled you with truly extraordinary favors; therefore, it is your sacred duty to render her unceasing gratitude. And you have given thanks throughout this year, we know well. The official tributes must have been pleasing to Heaven; but the sacrifices of the little ones, the sincere prayer and penance of the humble, must have moved Heaven even more. In your favor are written in the book of God: the apotheosis of the Virgin Mary, our Lady, in her journey from the Sanctuary of Fatima to the capital of the Empire, during the memorable days from April 8th to 12th last, perhaps the greatest demonstration of faith in the eight-century history of your homeland; the national pilgrimage of May 13th, the "heroic day of sacrifice," which, despite the cold, the rains, and the enormous distances traveled on foot, gathered in Fatima, to pray, to give thanks, to make reparation, hundreds of thousands of devotees, among whom, flourishing in beauty, is the example of the bold Portuguese Youth; *Acta Apostolicae Sedis*, vol. XXVI, 1934, p. 628.

[*Latin ed. p. 322*]

Acts of the Apostolic See - Official Commentary on the gatherings of children of the Eucharistic Crusade, in which the children, so beloved by

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Jesus, with the filial confidence of innocence, testified to the Mother of God that they "had completely fulfilled what She had asked: prayers, Communions, sacrifices... in thousands!" and therefore they implored: "Our Lady of Fatima, now and only with You; say a single word to Your divine Son and the world will be saved and Portugal will be completely preserved from the scourge of war"; the precious crown, of gold and precious jewels, and, even more, of purest love and generous sacrifices, which on the 13th of this month you offered in the Sanctuary of Fatima to your august Patroness, as a symbol and a perpetual monument of eternal gratitude. These and other beautiful demonstrations of piety, of which, under the zealous guidance of the Episcopate, there has been such abundance in all the dioceses and parishes this Jubilee year, clearly demonstrate how the faithful Portuguese people, grateful, recognize the immense debt they owe to the heavenly Queen and Mother, and how they intend to repay it.

2. Confidence. Gratitude for the past is a pledge of confidence for the future. "God demands that we thank Him for the benefits received," not because He needs our thanks, but "so that these may induce Him to grant us even greater ones." Therefore, it is right to hope that even the Mother of God, accepting your gratitude, will not leave her work incomplete and will continue to grant you that unwavering patronage that She has so far bestowed upon you, freeing you from more serious calamities.

3. But in order that hope may not become presumption, it is necessary that all, conscious of their responsibilities, strive not to make themselves unworthy of the singular favor of the Virgin Mother, but rather, as good children, grateful and affectionate, may always merit Her exquisite tenderness. It is necessary that, accepting the maternal counsel that She gave at the wedding in Cana, we do all that Jesus tells us: and He tells everyone to do penance, *poenitentiam agite*; to change their lives and flee from sin, the principal cause of the great punishments with which the Justice of the Eternal One afflicts the world; to be, in the midst of this materialistic and paganizing world, in which all flesh has corrupted its ways, the salt.

4. *Cf. Io. 2, 5.

5. *S. Matth. 9

6. *Ioann. Chrys. Hom. 52 in Gen. 4, 17. Gen. 6, 12. - Migne PC t. 54 col. 460.

[*Latin ed. p. 323*]

From the Apostolic Letter of Pope Pius PP. 323 XII, which preserves and illuminates; to honor purity with earnestness; to reflect in one's conduct the holy austerity of the Gospel, and courageously and at all costs, as the Catholic Youth proclaimed at Fatima, "to live as sincere and convinced Catholics one hundred percent!" And furthermore: filled with Christ, it is necessary to spread around oneself, near and far, the fragrance of Christ,

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and through constant prayer, particularly through daily recitation of the Rosary, and through the sacrifices that generous zeal inspires, to procure for sinful souls the life of grace and eternal life. Therefore, you will confidently invoke the Lord, and He will hear you; you will appeal to the Mother of God, and She will answer you: "Behold, I am!" Therefore, he who defends the city will not watch in vain, because the Lord watches with him and will defend it; and the house rebuilt upon the foundations of a new order will not be insecure, because the Lord will strengthen it. Blessed is the people whose God is the Lord, and whose Queen is the Mother of God. She will intercede, and God will bless His people with peace, the sum of all good things: "The Lord will bless His and His people in peace." 1 0 11 12 3. Supplication But you are not indifferent (who can be indifferent?) to the immense tragedy that afflicts the world. Indeed, the more evident the benefits are of which you today give thanks to the Madonna of Fatima, the more certain the trust you place in Her for the future, the more you feel Her closeness as She protects you with Her mantle of light, the more tragic, in comparison, appears the fate of so many nations devastated by the greatest calamity that history remembers. A grand manifestation of divine Justice! Let us adore it with trembling; but let us not doubt the divine Mercy, for the Father, who is in heaven, does not forget it even in the days of His wrath: "When you are angry, remember mercy." 13 Today, in the fourth year of the war, which has become even more somber with the sinister spread of the conflict, today more than ever, we have only the trust in God, and, as Mediator before the divine throne, She whom one of our Predecessors, in the first world war, ordered to be invoked as Queen of Peace. Let us invoke Her once again, for only She can help us! Mary, whose maternal Heart was moved before the ruins that were... Cfr. Is. 58, 9. 1 1 Cfr. Ps. 126, 1-2. 1 2 Ps. 28, 11. 1 3 O Lord, I have heard thy hearing, and was afraid. O Lord, thy work, in the midst of the years bring it to life.

[*Latin ed. p. 324*]

Acts of the Apostolic See 324 – Official Commentary. In your homeland, [Naila], these things accumulated, and so wonderfully did you assist it; Mary, moved by pity in anticipation of the present immense misfortune, by which the Justice of God chastises the world, already indicated in prayer and penance the path to salvation. Mary will not deny us her maternal affection and the efficacy of her protection. Queen of the Most Holy Rosary, help of Christians, refuge of the human race, victorious in all the battles of God, we humbly prostrate ourselves before your throne, confident of obtaining mercy and of receiving graces, and suitable help and defense in these present calamities, not for our merits, of which we presume nothing, but solely for the immense goodness of your maternal Heart. To you, to your Immaculate Heart, We, as the common Father of the great Christian family, as the Vicar of Him to whom all power was given in heaven and

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on earth, and from whom We received the care of all those souls redeemed by His blood who populate the entire world, – to you, to your Immaculate Heart, in this tragic hour of human history, We entrust, We surrender, We consecrate not only the Holy Church, the mystical body of your Jesus, which suffers and bleeds in so many places and in so many ways, but also the entire world torn by fierce discord, consumed in a fire of hatred, a victim of its own iniquities.

14 You are moved by so many material and moral ruins; so many sorrows, so many anxieties of fathers and mothers, of spouses, of brothers, of innocent children; so many lives in bloom cut short; so many bodies torn in the horrible carnage; so many souls tormented and agonizing, so many in danger of losing themselves eternally! You, O Mother of mercy, obtain for us from God peace! And first of all, those graces which can, in an instant, convert human hearts, those graces which prepare, reconcile, and secure peace! Queen of peace, pray for us, and grant to the world at war the peace that the peoples yearn for, the peace in truth, in justice, in the charity of Christ. Grant them the peace of arms and the peace of souls, so that in the tranquility of order, the Kingdom of God may spread. Grant your protection to the unbelievers and to those who still lie in the shadows of death; grant them peace, and let the Sun of truth rise for them, and may they, together with us, before the only Savior of the world, repeat: Glory to God on high, and peace on earth to men of good will!

15 Matthew 1; Luke 2:28; Isaiah 18.

[*Latin ed. p. 325*]

To the peoples separated by error or discord, and especially to those who profess a singular devotion to you, and among whom there was no house in which your venerable icon was not held in honor (which today may perhaps be hidden away and reserved for better times), grant peace and lead them back to the one fold of Christ, under the one true Shepherd. Obtain peace and complete liberty for the holy Church of God; restrain the raging flood of neo-paganism, which is all matter; foster in the faithful love for purity, the practice of the Christian life, and apostolic zeal, so that the people who serve God may increase in merit and in number. Finally, since the Church and all of humankind were consecrated to the Heart of your Jesus, that He might be for them a sign and pledge of victory and salvation, in Him placing all their hope, so likewise, from this day forward, may they also be perpetually consecrated to you, to your Immaculate Heart, O our Mother and Queen of the world: that your love and patronage may hasten the triumph of the Kingdom of God, and that all peoples, reconciled among themselves and with God, may proclaim you blessed, and with you may sing, from one end of the earth to the other, the eternal Magnificat of glory, love, and gratitude to the Heart of Jesus, in which alone they may find Truth, Life, and Peace.

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We hope that these our supplications and our desires may be favorably received by divine goodness, to you, beloved Cardinal Patriarch, and to you, venerable Brothers, and to your clergy, that the grace of the Most High may ever more abundantly fructify your zeal; to the Most Excellent President of the Republic, to the illustrious Head and members of the Government, and to other civil authorities, that Heaven may continue to assist them in this hour, which is singularly grave and difficult, in their endeavors for the common good and for peace; to all our beloved children of continental, insular, and overseas Portugal, that the Virgin Mary, our Lady, may confirm the good that she has deigned to work in you; to all and each Portuguese, as a pledge of heavenly favors, we impart, with all our love and paternal tenderness, the Apostolic Blessing.

Reference: Litt. Enc. Annum sacrum: Acta Leonis XIII, vol. 19, p. 79.

[*Latin ed. p. 326*]

Acts of the Apostolic See - Commentary: CONSTITUTION regarding the division of a portion of the territory of the Archdiocese of Mariana and the Erection of the Diocese of Juiz de Fora. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of what is done, desiring to promote the greater spiritual good of the Christian faithful and to render their governance easier, strives diligently to fulfill this, exercising the supreme office of the apostolate. Since the Archdiocese of Mariana extends over such a vast territory that it cannot easily be governed by one, even the most vigilant, pastor, it has been requested of Us that We divide it and erect a new diocese. Therefore, after consultation with the venerable Brothers, Our Cardinals, Prefects of the Sacred Congregation Consistorial, and also with the favorable opinion of the venerable Brother Benedict Aloisi Masella, titular Archbishop of Caesariensis in Mauretania and Apostolic Nuncio to the Brazilian Republic, and with the consent of those whose interests are involved, We, having considered the expediency of the matter, by the fullness of Our Apostolic power, separate the following parishes from the territory of the Archdiocese of Mariana: Astolpho Outra, Boa Familia, Cachoeira, Cataguazes, Conceição da Boa Vista, Santa Rita da Gloria, Dores de Victoria, Gloria de Muriahé, Guarany, Guirycema, Laranial, Leopoldina, Muriahé Barra, Muriahé, Palma, Patrocínio de Muriahé, Piacatuba, Pirauba, Recreio, Rio Branco, Rodeiro de Uba, Rosario da Idmeira, Sant'Anna de Gataguares, São Manoel, Sape de Uba, Tocantins, Tuytinga, Uba (tit. of St. John), Uba (tit. of the B. Virgin Mary of the Most Holy Rosary), São Geraldo, Mirahy. To these parishes, thus separated from the Archdiocese of Mariana, We join together the two parishes of Argirita and Providência, which, for this reason, We separate from the Diocese of Juiz de Fora, to which they belong; and from all these territories, We erect and establish a new diocese, which We name Leopoldina, from the city of Leopoldina, in

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which We establish the episcopal see.

[*Latin ed. p. 327*]

By the authority of the Holy Father, Pope Pius XII, we decree the following. Therefore, we elevate the city to the rank of episcopal city, and we grant it all the rights and privileges with which other episcopal cities are endowed. We establish the episcopal seat in the church dedicated to the glorious Martyr, Saint Sebastian, located in the city of Leopoldina, and accordingly, we raise that church to the status of a cathedral, granting to the bishops of that city, for the time being, all the honors, insignia, favors, graces, privileges, and rights with which other cathedrals and their prelates commonly enjoy, and we subject them to the same burdens and obligations as others. We establish the diocese of Leopoldina as a suffragan diocese of the metropolitan Church of Mariana, and we subject its current officials to the jurisdiction of the metropolitan Archbishop of Mariana. We establish an episcopal fund consisting of the revenues of the curia and other offerings that are customarily provided by the faithful, in addition to those that have already been collected for this purpose. Since the circumstances of the present time do not permit the immediate establishment of a Chapter of Canons, we grant that, in the meantime, for the purpose of canonical matters, diocesan consultants be chosen and appointed. We also command that, as soon as it is possible, a small seminary be established in this new diocese, in accordance with the prescriptions and norms of the Code of Canon Law and those transmitted by the Holy Congregation for Seminaries and Universities. We desire that two young men, or at least one, from this diocese be sent, at our expense, to the Pontifical College in the City, so that they may be imbued with doctrine and piety under our watchful eye. With regard to the governance and administration of this diocese, we strictly command that all matters pertaining to the election of a Capitular Vicar, to the rights and obligations of the clergy and laity, and other matters of this kind, be observed in accordance with the prescriptions of the sacred canons. Furthermore, with regard to the clergy in particular, we decree that as soon as these Letters are demanded for execution, the clergy of that diocese shall be considered to be assigned to that territory, provided they are legitimately present therein. Finally, we desire that all documents and records pertaining to this new diocese be transmitted as soon as possible from the archdiocese of Mariana and the diocese of Juiz de Fora to the chancery of the new diocese of Leopoldina, so that they may be diligently preserved in its archives. For all of the matters above, as has been established and decreed, we entrust the execution of these matters to the Most Reverend Brother Benedict Aloisi Masella, whom we have previously mentioned, our Nuncio in the Republic of Brazil, and we grant him all the necessary and appropriate powers, including the power to delegate any man in ecclesiastical service, for the purpose of carrying out what has been

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stated.

[*Latin ed. p. 328*]

328 Acta Apostolicae Sedis – An official commentary, established with due deliberation, and we impose the obligation upon it to transmit a certified copy of the executed acts to the Sacred Congregation of the Consistory. These present Letters, and everything contained within them, shall never, at any time, be noted, impugned, or brought into controversy due to any flaw of deceit or fraud, or nullity, or intention, or by any other, even substantial and unforeseen, defect; but rather, they shall always be considered valid and effective, as having been made and issued with full knowledge and authority, and shall have their full and complete effects, and shall be inviolably observed by all to whom they pertain; and if, by anyone, with any authority, knowingly or unknowingly, an attempt should be made to alter them, we will and declare that it shall be entirely void and of no effect. Notwithstanding, the rules established in synodal, provincial, general, and universal Councils, general or special Apostolic Constitutions and Ordinances, and any other dispositions of our Predecessors, the Roman Pontiffs, and all other contrary provisions, even those worthy of special mention, to all of which we derogate by these presents. We wish and command that these Letters, even if printed, shall be given the same validity, provided they are transcribed, signed by the hand of a public notary, and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this page of dismemberment, constitution, erection, concession, subjection, statute, mandate, delegation, derogation, and our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-second, on the eighth and twentieth day of the month of March, in the fourth year of Our Pontificate. ALOISIUS Card. MAGLIONE Fr. RAPHAEL C. Card. ROSSI, Secretary of State, Sacred Congregation of the Consistory, Secretary. Alfonsus Carinci, Apostolic Protonotary. Franciscus Hannibal Ferretti, Apostolic Protonotary. *Loco* [illegible] Plumbi Reg. in Cane. Ap., vol. LXVI, n. 22 - Al Trussardi.

[*Latin ed. p. 329*]

Acta Pii PP. XII II DE BENI (DE PANDO)

FROM THE APOSTOLIC VICARIATE "DE BENI" IN BOLIVIA, A PORTION IS SEPARATED, AND THEREAFTER A NEW VICARIATE IS ESTABLISHED UNDER THE NAME "DE PANDO."

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE:

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It greatly benefits the missionary regions entrusted to our care, which extend over a vast territory, to divide them and, from these divisions, to establish new missions, so that, with an increase in the number of preachers of the Gospel, the Christian name may be spread more quickly and easily. Since it has been reported to Us that the Apostolic Vicariate of Beni in Bolivia extends so widely that the missionaries of the Order of the Friars Minor, working there, however diligently, are unable to fulfill the duties entrusted to them with the fruit that is due, We have decided to erect a new Vicariate from a portion of that territory.

Therefore, with the fullness of Our Apostolic authority, after mature deliberation, with the advice of the Most Reverend Fathers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and with the consent of those whose interests are involved, We hereby separate a portion of the Apostolic Vicariate of Beni, which lies to the north and west, and We erect and establish it as a new Apostolic Vicariate, with the following boundaries:

To the north, the line from the confluence of the rivers Abun and Madera to the place called Bolpebra, according to the political boundaries of the Republic of Bolivia;

To the west, from the place called Bolpebra to the sources of the river Madidi, following the political boundaries of the same Republic;

To the south, along the same river Madidi to its confluence with the river Chumini, and then from this confluence, a line to the confluence of the rivers Beni and Rio Negro;

To the south and east, a line beginning from this confluence, which extends to the place called Palmira;

To the east, along the river Mamoré from Palmira to Abunà.

We now decree that this new Vicariate shall be called "De Pando," and We grant to it and to its Vicars Apostolic, for the time being, all the rights, privileges, honors, and powers with which other Vicariates and their prelates are commonly endowed and enjoy, and We subject them equally to the same obligations.

All of these things, as stated above, in ACTA, vol. IX, no. 11." — 83-11-944. 22

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - We desire and command that this official commentary, arranged and established, be considered valid and in force, notwithstanding any contrary provisions. Furthermore, we decree that copies or excerpts of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall have the same full force and effect as if the original documents were presented or shown. To no one shall it

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be permitted to infringe upon or contradict this act of division, erection, constitution, concession, decree, and our will. If anyone, with reckless audacity, should presume to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-second, on the ninth and twentieth day of the month of April, in the fourth year of Our pontificate. ALOISIUS. Card. MAGLIONE. P. Card. FUMASONI BIONDI, Prefect of the Sacred Congregation for the Propagation of the Faith. Carolus Respighi, Apostolic Protonotary. Alfridus Vitali, Apostolic Protonotary. *Loco* [illegible] *Plumbi Reg. in Gane. Ap., vol. LXVI, n. 18 - Al Trussardi.* III. CONCERNING BOBO, DIOULASSO, AND OTHERS (GAOENSIS) – TERRITORIAL CHANGES WITHIN THE APOSTOLIC VICARIATES OF BOBO-DIOULASSO, OUAGADOUGOU, AND BAMAKO, IN FRENCH WEST AFRICA, AND THE ERECTION OF A NEW APOSTOLIC PREFECTURE, « GAOENSIS ». PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERMANENT RECORD. For the proper management and administration of missions, it is most advantageous to arrange their circumscriptions in such a way that the work of proclaiming the Gospel may be made easier and more effective. Considering this, We, with the counsel of Our venerable Brothers, the Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, have decided to modify the boundaries of certain mission territories in French West Africa and to establish a new Apostolic Prefecture there. Therefore, to the extent that it may be necessary, let those who are involved, or who believe they have an interest, be informed.

[*Latin ed. p. 331*]

Acta Pii Pp. 331. With the consent of all, after mature deliberation and with certain knowledge, Our supreme authority, concerning the Apostolic Vicariates of Bobo-Dioulasso, Ouagadougou, and Bamako, grants to the Society of African Missions, commonly known as the White Fathers, for each part pertaining to them, the civil districts of San and Tougan, of G-ourma-Rarous and Gao, of Goundam (but, towards the north, only up to the twentieth parallel of latitude north), and of Issaber or Niafounké, and of Tombouctou (but, towards the north, only up to the twentieth parallel of latitude north), and of Mopti, which two districts presently belong partly to the Vicariate of Ouagadougou and partly to the Vicariate of Bamako. From all these territories, We establish and constitute a new Apostolic Prefecture, which We now wish to be called "Gao," and We decree this, entrusting it to the members of the Society of African Missions, who have already labored diligently in that region for many years, for Our pleasure and that of the Holy See. To this Prefecture and to its Prefects Apostolic, for the time being, We grant all rights, privileges, honors, and powers, by which other Prefectures and their ordinaries throughout the world are lawfully possessed and

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enjoy, and We subject them to the same obligations and duties by which others are bound. We will and order that all of these things, as above established and constituted, be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, copies of these documents, whether printed or handwritten, signed by a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full force and effect as if the original documents themselves were presented or shown. To no one is it permitted to infringe or contradict this division, erection, concession, statute, and Our will. If anyone should presumptuously dare to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and forty-second, on the ninth day of June, in the fourth year of Our pontificate.

ALOISIUS Card. MAGLIONE

a Secretis

P. Card. FUMASONI BIONDI

S. Status

C. de Propaganda Fide

Praef. Alfonsus Carinci, Proton. Apost.

Arthurus Mazzoni, Proton. Apost.

Loco £B Plumbi

Rea. in Cane. Ap., vol. LXV I, n. 80 - Al. Trussardi.

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - Official Commentary IV

CONCERNING FENGSIANGFU, APOSTOLIC PREFECTURE OF "FENGSIANGFU," IN CHINA, TO THE RANK OF APOSTOLIC VICARIATE, WITH THE SAME NAME AND BOUNDARIES PRESERVED.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

HAVING LEARNED WITH GREAT JOY that the Apostolic Prefecture of Fengsiangfu, entrusted to the care of the brethren of the Order of Friars Minor in China, has, with the help of God, made notable progress both in the faith and in missionary endeavors, and desiring to provide a lasting memorial of the zeal for the preaching of the Gospel, We have decreed as follows:

We have considered it fitting to grant some deserved praise to those who labor in the work of the Gospel, and to encourage them to undertake new and greater works from day to day. Therefore, We have approved the petition presented by the Most Reverend Fathers, superiors of the Congregation for the Propagation of the Faith, and We propose to them that the

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aforementioned Prefecture be raised to the rank of Apostolic Vicariate.

We, having duly considered all matters, and with the full knowledge of what is required, and with the free consent of those whose interests are involved, readily agreeing with the judgment of the aforementioned Reverend Fathers Cardinals, and by the fullness of Our apostolic authority, We raise the Apostolic Prefecture of Fengsiangfu in China to the rank and dignity of an Apostolic Vicariate, with the same name preserved, and We decree that it shall continue to be under the care of the brethren of the Order of Friars Minor, as previously entrusted, for Our pleasure and that of the Apostolic See.

Therefore, We grant to this new Apostolic Vicariate of Fengsiangfu, and to its Vicars Apostolic, all the rights, privileges, honors, and powers that other Apostolic Vicariates and their superiors enjoy and possess by common right, and We subject them to the same obligations and duties as others are bound.

All of these things, as above established and decreed, We declare to be valid and effective, notwithstanding any contrary provisions.

Furthermore, We decree that copies or extracts, even printed ones, of these documents, if signed by a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall have the same validity as if the original documents were presented or shown.

To no one shall this page of elevation, constitution, commission, or concession be shown.

[*Latin ed. p. 333*]

333 The acts of Pope Pius XII cannot be infringed upon, nor can they contradict our will. If anyone should presume to attempt such a thing with reckless audacity, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-second, on the ninth day of June, in the fourth year of Our Pontificate. ALOISIUS Card. MAGLIONE P. Card. FUMASONI BIONDI a Secretis Status S. C. de Propaganda Fide Praef. Ludovicus Kaas, Proton. Apost. Carolus Respighi, Proton. Apost. Loco £B Plumbi Reg. in Catte Ap„ vol. LXV I, n. 29 - Al. Trussardi. APOSTOLIC LETTER CONCERNING THE ERECTION OF A CHURCH IN HONOR OF SAINT ISIDORE, BISHOP OF HISPALIS AND DOCTOR OF THE CHURCH, IN THE CITY AND DIOCESE OF LEGION, WITH THE TITLE OF A MINOR BASILICA AND ITS PRIVILEGES. For the perpetual memory of this matter. — Among those things which concern the splendor of temples and the increase of worship, and which are undoubtedly to be included among those matters entrusted to the care of the Roman Pontiff, we strive, following the example of Our predecessors, to readily receive the requests which bishops from all

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over the world make to us, so that due consideration may be given to the honor of their churches. Therefore, when the Most Reverend Brother, the present Bishop of Legion, praising to us a temple which he has dedicated to the honor of Saint Isidore in his episcopal city, and commemorating the historical memories of the same, earnestly requests that we grant it the title and dignity of a Minor Basilica, which it appears to him to deserve, we consider such requests to be favorably received. Indeed, the Prelate himself states that the sacred building in Legion, in which the body of Saint Isidore of Hispalis, Confessor and Doctor of the Church, is piously preserved, was built in the eleventh century, in heroic times when long wars were fought to reclaim the freedom of Spain from the Moors, and that, together with the funeral chapel intended for the royal family of Legion, it was constructed in what are called Roman forms, so that it is rightly considered one of the most important monuments of the Middle Ages, even outside the Spanish provinces. The Prelate himself adds that the same sacred building has already...

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - An Official Commentary from former centuries, concerning a basilica which was once named after it, because of the great authority it enjoyed, it was freed from episcopal jurisdiction and, in accordance with the customs of that time, accepted into the faith of Saint Peter, or the Holy See, and later, it was also made a collegiate church, protected by canons, who continuously devoted themselves to religious service and attentively considered the spiritual welfare of the faithful; and it must not be overlooked that in a building adjacent to the church, a library is kept, containing valuable codices and books, and that scholars from many parts of the world gather there to consult and study them, so that they not only explain the volumes, but also devoutly visit the Isidorean church and invoke Saint Isidore as their patron.

Considering these things, after consultations with our Venerable Brother, the Cardinal of Praeneste, Bishop of the Holy Roman Church, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, by the fullness of Our Apostolic power, by the tenor of the present document, and forever, We elevate the collegiate church, dedicated to Saint Isidore, Bishop of Hispalis, and Doctor of the Church, in the city and diocese of León, to the dignity and title of a Minor Basilica, with all the rights and privileges that rightfully belong to it. Contrary to anything to the contrary.

We grant and decree these things, declaring that the present document shall remain firm, valid, and effective forever; that it shall have and obtain its full and complete effect; and that those to whom it pertains, or who may pertain to it, shall fully support it now and in the future; and that it shall be rightly judged and defined; and that it shall be declared void from

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now on and nullified, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, by any authority whatsoever.

Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fourth day of the month of April, in the year 1942, the fourth year of Our pontificate.

A. Card. MAGLIONE, Secretary of State.

II. THE CHURCH DEDICATED TO SAINT CHARLES IN THE CITY OF BUENOS AIRES IS DECORATED WITH THE TITLE AND DIGNITY OF A MINOR BASILICA.

PIUS PP. XII For the perpetual memory of this event. — The church in Buenos Aires, dedicated to Saint Charles, at the beginning of the twentieth century, was especially intended as a votive monument of the Nation of Argentina, through the offerings of the faithful from that region.

[*Latin ed. p. 335*]

By the authority of Pope Pius XII, number 335, a public chapel was erected as a testament to piety and devotion towards the Most Sacred Heart of Jesus and also towards the Blessed Virgin Mary, under the title of Auxiliatrix. This chapel, with its beauty and grandeur, undoubtedly ranks among the most magnificent sacred buildings in Latin America. The chapel was built in the place of a former small church, which, having been entrusted by the Ordinary of Buenos Aires to the Society of Saint Francis de Sales, had soon become insufficient to meet the needs of the growing community. It was established by the order of Saint John Bosco, for a college and also for a very large parish, which has been diligently managed by priests from the same Society from its very beginnings to the present day. The current building, in the center of whose roof, commonly the transept, a magnificent octagonal dome is erected, displaying the statue of the Blessed Virgin Mary, Auxiliatrix, consists of three large naves, constructed in Romanesque-Lombard styles, and also has a crypt, in which religious services are particularly held for the souls detained in the fire of Purgatory. Both churches, the upper and the lower, excel not only in their size and the abundance of sacred furnishings, but also in their twenty-four altars, as well as in three organs and numerous works of art, both sculpted and painted, so that all the necessary elements are present to celebrate the sacred functions with great benefit to the faithful, who flock to the chapel every day, even as pilgrims, where a certain image, blessed by Saint John Bosco himself, of Mary, Auxiliatrix, is kept, from whose maternal embrace, as from a perennial fountain, flows a series of countless graces, which are clearly and manifestly testified to by the numerous votive offerings. It is therefore not surprising that many Catholic associations have their seat in this parish chapel, which fosters religious and social initiatives; that the sacred missions of the Salesian Missionaries have been and are carried out several times to the territories of Patagonia, Chile, and Bolivia; and that

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more than one hundred churches, along with their associated colleges of the Salesian Society and the Daughters of Mary, Auxiliatrix, from various regions of Latin America, consider and regard this chapel in Buenos Aires as their principal and leading center. Remembering all of this, the current rector of this aforementioned votive chapel, dedicated to Saint Charles of the Nation of Argentina, who also serves as the Inspector of the Salesian Society, deeply concerned about increasing the honor of this chapel, and humbly expressing the fervent wishes of the clergy and people of Buenos Aires, as well as of his own Society, he earnestly requested that We deign to grant this votive chapel the title and dignity of a minor basilica. And We, for whom nothing is more dear than this chapel of piety, from this nation and from these citizens, have decided to grant his request.

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - Official Commentary, which from the city of Buenos Aires, whose pleasant memory we constantly cherish, constitutes a most excellent monument, which We, with singular honor, wish to augment with a title specially desired, and with the fullest commendation, both to Our beloved Sons of the Holy Roman Church, the Cardinal Archbishop of Buenos Aires, and to Our Apostolic Nuncio in the Republic of Argentina, and to the General Procurator of the Pious Salesian Society, we deem it right to readily and willingly approve. Therefore, having also heard the venerable Brother of Our Holy Roman Church, the Cardinal Bishop of Praenestino, Prefect of the Sacred Congregation of Rites, by Our apostolic authority, through the force of these present letters, and perpetually, we grant to the national votive church of Argentina, dedicated to Saint Charles in honor of God, within the boundaries of the city and archdiocese of Buenos Aires, the title and dignity of a Minor Basilica, and we grant to it all and each of the privileges, prerogatives, and indulgences which rightfully belong to it. Contrary to anything to the contrary. And We grant this, decreeing that these present letters shall always exist and remain, and shall fully and completely produce and obtain their effects, and that they shall fully suffice and be of full force for those to whom they pertain, or may pertain, now and in the future; and that they shall be rightly judged and defined; and that anything contrary to these, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be declared void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twelfth day of the month of June, in the year 1942, the fourth year of Our pontificate. A. Card. MAGLIONE, Secretary of State.

III. THE BLESSED VIRGIN MARY, UNDER THE TITLE OF IMMACULATE CONCEPTION, IS DECLARED THE PRIMARY AND UNIVERSAL PATRONESS OF THE PHILIPPINE ISLANDS, AND THE HOLY VIRGINS, PUBENTIANA AND ROSA, ARE DECLARED SECONDARY PA-

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TRONESSES OF LIMANA.

PIUS PP. XII. For the perpetual memory of this matter.

The reason for Our apostolic ministry requires that, following in the footsteps of Our predecessors, We establish heavenly patrons for the benefit of the spiritual well-being of the faithful in all the dioceses of the world, before God, who is rich to all who invoke Him. Guided by this same spirit, We have learned from the Venerable Brothers, Archbishops, Apostolic Prefects, in the Philippine Islands, who are about to celebrate their annual meeting in the city of Manila.

[*Latin ed. p. 337*]

The acts of Pope Pius XII, page 337, state that they are united in their desire that the Most Blessed Virgin Mary be declared the primary and universal Patroness of our Philippine Islands, under the title of the Immaculate Conception, and also that Saint Pudens and Saint Rose of Lima be declared secondary patronesses. We readily and willingly accept these requests. Indeed, the Blessed Virgin, under the title of the Immaculate Conception, has been venerated with singular devotion and great reverence by the faithful in these islands for many centuries; and also, in the first provincial council of Manila, held in the year 1956, the Most Holy Virgin, called the Immaculate Conception, was proclaimed the principal and universal Patroness of the entire Filipino people. Furthermore, historical documents exist which prove that Saint Pudens was considered the patroness of these islands from the sixteenth century, and Saint Rose of Lima from the seventeenth century, so that even now, on the feasts of these saints, a greater variety of ceremonies is observed in the Mass and in the recitation of the Divine Office. Having considered all of this, and seeing that nothing seems more appropriate to us than to establish both the Blessed Virgin Immaculate and the aforementioned saints as patronesses of the dioceses of the Philippines, and not doubting that this sacred patronage will bring great benefit and spiritual advantage to those dioceses and their people; and having heard the Cardinal Bishop of Praeneste, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, by the tenor of these letters, we hereby establish and declare, perpetually, the Most Blessed Virgin Mary, under the title of the Immaculate Conception, as the primary and universal Patroness, and the Saints Pudens and Rose of Lima as secondary patronesses, with all the rights and privileges pertaining thereto, so that each year, on the feasts of these patronesses, the ceremonies may be duly celebrated according to the rubrics. We decree, order, and establish that these present letters shall remain firm, valid, and effective forever; and shall have and obtain their full and complete effect, and that those to whom they pertain, or may pertain, shall fully observe them; and that it shall be duly judged and determined accordingly; and that they shall be null and void from

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now on, and of no effect, if anything contrary to these has been attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of September, in the year 1942, in the fourth year of our pontificate. A. Card. MAGLIONE, Secretary of State.

[*Latin ed. p. 338*]

338 Acta Apostolicae Sedis - Official Commentary

ALLOCUTION

I. TO THE PRELATES, AUDITORS, AND OTHER OFFICIALS AND ADMINISTRATORS OF THE HOLY ROMAN ROTA, AS WELL AS TO THE ADVOCATES AND PROCURATORS OF THE SAME ROTA.

"The sight of you, beloved sons, gathered here for the inauguration of the new legal year of the Holy Roman Rota, is a source of joy and comfort to Our hearts, not only because of what the most worthy Dean of your esteemed body has conveyed to Us regarding your labors and the numerous cases you have handled, but even more so because this gathering of filial devotion is preceded by the devout and ritual invocation of the gifts of the Holy Spirit, the Spirit sent by the Father and by Christ to renew the face of the earth. Oh, if the face of the earth, under the impulse of this vivifying Spirit, which hovered over the original darkness of the abyss, were to be renewed even today! Oh, if the world of humanity, troubled by the disastrous clashes of peoples and nations, were to be renewed in a springtime of justice and peace! But certainly, the Spirit of God, which renews in Us the joy of speaking to you, renews in you the life and vigor of your forces for the wise labors that await you in the defense of right and justice among the Christian people; and Our words reaffirm, as it were, renewing them, the dignity and authority that belong to the Tribunal of the Holy Roman Rota.

Our Predecessors willed that the Spirit of Christ, Redeemer of the human race, who, through His Gospel, raised faith and the worship of the true God to a higher perfection, also renewed the moral customs of man and of human marriage, restoring marriage to its unity and indissolubility, which, as the facts demonstrate, constitute the most extensive subject matter of your judicial sentences. The Church, with Her authority received from the divine Founder and supremely embodied in the Roman Pontiff, is the guardian and defender of the conditions of marriage for its validity, of the impediments, and of the effects of the conjugal bond (except for the competence of the State regarding purely civil effects).

1. In cases concerning the mental or physical incapacity to contract mar-

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riage, as well as in those regarding the declaration of..."

[*Latin ed. p. 339*]

By the authority of the Most Holy Popes, concerning the nullity of marriage or the dissolution, in certain specific cases, of a validly contracted marriage, We, in the discourse delivered before you last year, observed that moral certainty is required. The importance of the subject matter leads Us to consider it useful to examine this concept more carefully; for, according to canon 1869 § 1, moral certainty regarding the factual state of the case to be judged is required, so that the judge may proceed to pronounce his sentence. Now, this certainty, which is based on the constancy of the laws and customs that govern human life, admits of various degrees. There is absolute certainty, in which every possible doubt concerning the truth of the fact and the absence of the contrary is completely excluded. However, such absolute certainty is not necessary to pronounce a sentence. In many cases, it is impossible for men to attain it; to demand it would be to ask the unreasonable from the judge and the parties: it would burden the administration of justice beyond a tolerable measure, and indeed, would largely obstruct its course. In opposition to this supreme degree of certainty, common language often calls "certain" a knowledge that, strictly speaking, does not deserve such a designation, but must be qualified as a greater or lesser probability, because it does not exclude every reasonable doubt and leaves room for a well-founded fear of error. This probability or quasi-certainty does not offer a sufficient basis for a judicial sentence concerning the objective truth of the fact. In such a case, that is, when the lack of certainty regarding the fact to be judged prevents the pronouncement of a positive judgment on the merits of the case, the law, and in particular the procedural rules, provide the judge with mandatory rules regarding the manner of proceeding, in which presumptions of law and presumptions in favor of the party have a decisive importance. The judge cannot fail to take these rules of law and procedure into account. However, it would be considered an exaggerated or erroneous application of such norms, and a false interpretation of the will of the legislator, if the judge were to resort to them, when there is not only a quasi-certainty, but a certainty in its true and proper sense. Against the truth and its sure knowledge, neither presumptions nor favors of law are granted. Between absolute certainty and quasi-certainty or probability, as between two extremes, lies moral certainty, of which We ordinarily speak in the matters brought before your forum, and to which We intend to refer primarily here. It is characterized, on the positive side, by the fact that it excludes every well-founded or reasonable doubt, and, considered in this way, it is distinguished.

[*Latin ed. p. 340*]

340 Acta Apostolicae Sedis - Commentarium Officiale, essentially from

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the aforementioned almost-certainty; on the negative side, it leaves open the absolute possibility of the contrary, and thus differs from absolute certainty. The certainty of which we are now speaking is necessary and sufficient to pronounce a judgment, even if, in the particular case, it would be possible to obtain absolute certainty through direct or indirect means. Only in this way can there be a regular and orderly administration of justice, which proceeds without unnecessary delays and without excessive burden on the tribunal, as well as on the parties. 2. Sometimes, moral certainty is not obtained except from a quantity of clues and proofs, which, taken individually, are not sufficient to establish true certainty, and only when considered together no longer leave any reasonable doubt in the mind of a man of sound judgment. In this way, no transition is made in any way from probability to certainty by a simple sum of probabilities; which would involve an illegitimate transition from one species to another essentially different: *eis äXXo yévos fieraßacris*; but rather, it is the recognition that the simultaneous presence of all these individual clues and proofs can have a sufficient basis only in the existence of a common source or foundation from which they derive: that is, in objective truth and reality. Therefore, in this case, certainty emanates from the wise application of a principle of absolute security and of universal value, namely, the principle of sufficient reason. Thus, if, in the reasoning of his judgment, the judge states that the evidence presented, considered separately, cannot be said to be sufficient, but, taken together and as embraced with a single glance, offer the necessary elements to arrive at a certain and definitive judgment, it must be recognized that such an argument is generally correct and legitimate. 4 3. In any case, this certainty must be understood as objective certainty, that is, based on objective reasons; not as a purely subjective certainty, which is based on feeling or on the merely subjective opinion of this or that person, perhaps even on personal credulity, recklessness, or inexperience. Such a morally objective certainty is not present if there are reasons for the contrary, which a sound, serious, and competent judgment declares, at least in some way, worthy of consideration, and which, consequently, cause the contrary to be qualified not only as absolutely possible, but also, in some way, probable. To ensure the objectivity of this certainty, the law process... *ABISWTEI.. De coelo I, 1

[*Latin ed. p. 341*]

The acts of Pope Pius XII, number 341, establish well-defined rules for investigations and evidence. Certain types of evidence are required, or corroboration of evidence is necessary; others are deemed insufficient. Special individuals and persons are appointed during the proceedings to keep certain rights or facts in mind, to affirm them, and to defend them. What is this, if not a just legal formalism, which sometimes concerns more the material aspect, and at other times more the formal aspect of the process

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or legal case?

The conscientious observance of such rules is a duty of the judge; but, on the other hand, in their application, he must bear in mind that they are not ends in themselves, but means to an end, namely, to procure and ensure an objectively founded moral certainty regarding the reality of the fact. It must not happen that what, according to the will of the legislator, is intended to be an aid and a guarantee for the discovery of the truth, instead becomes an impediment to it. If the observance of formal law is transformed into an injustice or a lack of equity, recourse to the legislator is always possible.

Therefore, you can see why, in modern judicial procedure, even ecclesiastical procedure, the principle of legal formalism is not placed in the forefront, but rather the maxim of free assessment of evidence. The judge must – without prejudice to the aforementioned procedural prescriptions – decide, according to his own knowledge and conscience, whether the evidence presented and the investigation ordered are sufficient, that is, whether they provide the necessary moral certainty regarding the truth and the reality of the case to be judged.

Undoubtedly, conflicts may sometimes arise between "legal formalism" and "free assessment of evidence," but in most cases they are only apparent and therefore ordinarily not difficult to resolve. For, just as there is one objective truth, so too, the objectively determined moral certainty can only be one. Therefore, it is not admissible for a judge to declare that he personally, based on the judicial records, has a moral certainty regarding the truth of the fact to be judged, and at the same time, as a judge, under the aspect of procedural law, to deny the same objective certainty. Such conflicts should rather lead him to a further and more accurate examination of the case. They often arise from the fact that certain aspects of the question, which only acquire their full significance and value when considered as a whole, have not been properly evaluated, or that the legal rules...

[The passage continues with citations to Church law, which are omitted here as they are not part of the requested translation.]

[*Latin ed. p. 342*]

The Acts of the Apostolic See - Official Commentary 342, in their dicotomous form, have been misinterpreted or applied contrary to the sense and intention of the legislator. In any case, the trust that the courts must enjoy in the people requires that such conflicts between the official opinion of the judges and the reasonable sentiments of the public, especially the educated, be avoided and resolved, whenever it is in some way possible.

5. But, because moral certainty admits, as we have said, of various degrees, what degree can or must the judge require in order to be in a position to proceed to issue a judgment? First of all, in all cases, he must ascertain whether there is actually a moral certainty, that is, whether all reasonable

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doubt regarding the truth is excluded. Once this is assured, he, as a rule, must not demand a higher degree of certainty, unless the law, especially because of the importance of the case, prescribes it. However, prudence may sometimes advise that the judge, although there is no express provision of law, in cases of greater importance, should not be satisfied with the lowest degree of certainty. But, if, after serious consideration and examination, there is a security corresponding to the legal prescriptions and the importance of the case, one must not insist, to the considerable detriment of the parties, that new evidence be adduced to reach an even higher degree. To demand the greatest possible security, despite the corresponding certainty that already exists, has no just reason and must be rejected.

8. With this exposition of Our thought on such a delicate point of the judge's office, We intend to greet, commend, and thank you, the astute members of this distinguished College and Tribunal of Christian jurisprudence, in you who not only do not ignore, but practice the judgment of the Angelic Doctor, that *unusquisque debet niti ad hoc quod de rebus iudicet, secundum quod sunt* [each one ought to strive for that which he judges concerning things, according to what they are]. For truth is as valuable as the entity and reality: therefore, our intellect, which derives knowledge from things, also derives from them the rule and measure, according to what things are or are not; so that truth is the law of justice. The world needs the truth that is justice, and that justice that is truth; for justice, as the great philosopher of Stagira said, *est et in bello et in pace utilis* [is useful both in war and in peace]. May the eternal Sun of justice illuminate the earth and its rulers; and may He see in you, for the glory of God and the Church and the Christian people, every step taken.

9. Cf. can. 1809 § 3 and can. 1791 § 2.

10. *Summa Theol.* 2-2ae q. 60 a. 4 ad 2.

11. Cf. ARISTOTLE, *Rhetoric*, I, 9. *Summa Theol.* 1 p. q. 21 a. 2.

[*Latin ed. p. 343*]

Acts of Pope Pius XII, 343, seeks the reality of that truth, which, with tranquil certainty, illuminates the face of justice. Therefore, with this sacred hope, we invoke upon all of you and each of you the most brilliant favors of divine Wisdom, and with an outpouring of paternal affection, we impart to you Our Apostolic Blessing.

TO THE MEMBERS OF THE ITALIAN SOCIETY FOR THE ADVANCEMENT OF SCIENCE, WHO HELD THEIR XL CONGRESS IN ROME.

It is most pleasing to Our heart, illustrious scientists, to see you gathered here around Us, as a crown to your wise congress for the advancement of science, which, with new directions, moves along new paths and in new fields, towards new goals. Your presence and the gathering of such distinguished investigators of the universe remind us that the progress of science

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leads to that all-knowing God: *Deus scientiarum, Dominus*, who, in the creation of the universe with the omnipotence of His word, marked the progress of the origin of things in those great days, of which you explore the sunsets and dawns in the depths and on the surface of the world; the last to appear on this earth, given to the human race to cultivate for its sustenance, is man, a stranger to the past, who retraces his steps in the past, investigating and examining in the work of God the traces of Him, left in the tendencies of things and in the phases of the evolution of the globe, as laws of His divine wisdom, to which every human science, every exploration and conquest, every possession and utility of the physical world, owes its origin. Conqueror of the aerial kingdom of the *aquila* (eagle), tamer of the waves of the ocean, explorer of the fiery depths of the earth, the scientist becomes the pride and glory of the human race, "which rejoices to see itself in him," and admires in him one of the promoters of the greatness and civilization of humanity. The well-known saying, " *Inter arma silent Musae* " (an adaptation of the well-known Ciceronian sentence), has today, more than ever, a meaning that is only relative, since the modern conduct of war is largely based on science and places it at its service. Without a doubt, the progress of science towards new goals, supported by the powerful wonders of technology, is in itself a progress of light on the hidden ways of God, to draw from them good and benefit, and relief for civil life and the power of the nation.

Given on this day, October 3rd, in the year 1942.

1. Cf. CICERO, *Pro Milone* IV, 10.

[*Latin ed. p. 344*]

344 Acta Apostolicae Sedis - Commentarium Officiale: concerning salvation and defense in public endeavors. Therefore, We rejoice to greet you, who in your Congress have brought forth investigations and knowledge that transcend time and fleeting moments, driven by that spiritual impulse that propels you to new horizons beyond visible things.

The constant application of the maxim "vitam impendere vero" (to devote one's life to truth), the tireless dedication to the service of science, the striving for ever more perfect knowledge, as well as the systematic application of these to the ever-increasing needs of life, not only material and economic, but also ethical and religious, constitute a mission to which the leading classes in the field of science cannot evade without irreparable damage to the country and to the people. To maintain awareness of this mission, which is no less honorable than it is weighty, both among those who profess the same disciplines as yourselves, and in the sentiment of the people, has been one of the highest aims of your Congress.

Thinkers and investigators, inventors and builders, scholars and philosophers, jurists and historians of Italy, advancing with bold intellect and spirit, and competing with other nations in the multifaceted pursuit

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of scientific research, have written their names in golden letters in the history of humanity. We have full confidence that the present generation of scholars, so worthily represented before Us today, will, in the not distant future, dedicate all the strength of their intellect, all the idealism of their will, to that which, after the most formidable of wars, in fruitful union with honest people from all countries, will bring about a new order of justice and peace in the world, free from all that is excessive, unjust, and inequitable; an order that the Italian people, too, may greet with joy from the depths of their faith, their thought, and their feeling, as corresponding to their most glorious religious and civil traditions.

The day when science, with all its innovations, inventions, and extraordinarily increased experiences gained during the immense conflict, can collaborate in the titanic work of reconstruction for the benefit of the great human family, transforming its potential for war into a potential for peace, will be a day of pure and indescribable joy for all its true disciples. The Church, friend of every truth, is neither can be an enemy or opponent.

[*Latin ed. p. 345*]

The Acts of Pope Pius XII, while truly advancing the sciences, never seek to contradict or offend the faith of Christ, but rather benefit from the investigation of the heavens, mathematical calculations, physical and industrial inventions, the arts of ingenuity, all that multiplies the word and overcomes time and space, and the speculations of philosophy and law. We, therefore, Vicar of Christ, "in whom are hidden all the treasures of wisdom and knowledge," while wishing for each of you, and especially for your most worthy President, a beacon of legal wisdom, that abundance of favors which may illuminate, guide, and accompany you in your advancements along the paths of knowledge, we invoke upon you, upon your families, upon all those dear to you, upon your studies, upon your efforts in scientific progress, the most abundant blessings of God.

Colossians 2.

IN HOLY PRAYER TO SAINT PIUS XII, DEDICATION TO THE IMMACULATE HEART OF MARY, Queen of the Most Holy Rosary, help of Christians, refuge of the human race, victorious in all the battles of God! We humbly prostrate ourselves before your throne, confident of obtaining mercy and receiving graces, suitable help, and defense in these present calamities, not for our merits, of which we presume nothing, but solely for the immense goodness of your maternal Heart. To you, to your Immaculate Heart, in this tragic hour of human history, we entrust ourselves and dedicate ourselves, not only in union with the Holy Church, the mystical body of your Jesus, which suffers and bleeds in so many places, and in so many ways afflicted, but also with the entire world torn by fierce discord, consumed in a fire of hatred, a victim of its own iniquity. You are moved by so many material and moral ruins; so many sorrows, so many anxieties

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of fathers and mothers, of spouses, of brothers, of innocent children; so many lives in bloom cut short; so many bodies torn in the horrific carnage; so many souls tormented and agonizing, so many in danger of eternal perdition! You, O Mother of mercy, obtain for us peace from God! And first of all, those graces which can instantly convert human hearts, those graces which prepare, reconcile, and secure peace! Queen of peace, pray for us, and grant to the world at war the peace that the peoples... Acts, vol. IX, no. 11. — November 28, 1942.

[*Latin ed. p. 346*]

The *Acta Apostolicae Sedis* – the Official Commentary – breathes a sigh, yearning for peace in truth, in justice, and in the charity of Christ. Grant them the peace of arms and the peace of souls, that in the tranquility of order, the Kingdom of God may expand. Extend your protection to the unbelievers and to those who still lie in the shadows of death; grant them peace, and let the Sun of truth rise for them, that they may, together with us, before the one Savior of the world, repeat: "Glory to God in the highest, and peace on earth to men of good will!" To the peoples separated by error or discord, and especially to those who profess a singular devotion to you, and among whom there was no house in which your venerable icon was not held in honor (perhaps now hidden and reserved for better days), grant peace and lead them back to the one fold of Christ, under the one and true Shepherd. Obtain complete peace and freedom for the holy Church of God; restrain the devastating flood of neo-paganism; foster in the faithful love for purity, the practice of the Christian life, and apostolic zeal, that the people of those who serve God may increase in merit and in number. Finally, just as the Church and all of humankind were consecrated to the Heart of your Jesus, so that, placing all their hope in Him, He might be for them a sign and pledge of victory and salvation; so likewise, we also consecrate ourselves to you, to your Immaculate Heart, O our Mother and Queen of the world: that your love and patronage may hasten the triumph of the Kingdom of God, and that all peoples, reconciled among themselves and with God, may proclaim you blessed, and with you may sing, from one end of the earth to the other, the eternal Magnificat of glory, love, and gratitude to the Heart of Jesus, in which alone they may find Truth, Life, and Peace. His Holiness has graciously deigned to grant a partial indulgence of 3 years to the faithful who devoutly recite this prayer, and a plenary indulgence, to be earned once a month, under the usual conditions, to those who have recited it every day. – November 17, 1942. Luke 2:14.

[*Latin ed. p. 347*]

347 ACTS OF THE HOLY CONGREGATION, THE CONGREGATION FOR THE PROPAGATION OF THE FAITH, INSTRUCTIONS CONCERNING NEW PREFECTURES APOSTOLIC, VICARIATES APOSTOLIC, OR

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DIOCESES TO BE ESTABLISHED. Before this Holy Congregation for the Propagation of the Faith decrees the erection of new missions, it is customary to diligently inquire into all matters pertaining to this matter. In order that these inquiries may not be abundant in superfluous details or deficient in necessary information, the following points should be kept in mind.

1. A brief account should be given of the history of Catholic missions in the region in question, and the reasons that suggest the need for a new establishment.

2. The following should be provided: the name of the new mission, and its rank (Prefecture, Vicariate, Diocese); the area; the boundaries of the territory within which the new mission is to be contained, and the degrees of latitude and longitude within which it is to be included; a chorographic map, also distinguished by colors, and, if possible, printed by means of types. As far as possible, care should be taken to ensure that the boundaries of the new mission are the same as the civil boundaries or those of a State, Province, or District, etc., or, if circumstances permit, that they are established according to three determined [criteria], or languages. Although it is known that some things are divine and others are human, and therefore the Church is not bound to follow civil divisions when establishing or changing the boundaries of missions, nevertheless, it should not be reluctant to adapt to them, whenever it is more convenient and conducive to the exercise of the sacred ministry.

3. Information should be provided regarding the form of civil government, the civil divisions of the territory, the number of principal cities in the region; the number of inhabitants, and their races and languages; and also, what hope exists for the progress of the Evangelical preaching among them.

4. The number of Catholics, and whether they practice the faith and observe the holy religion.

5. The number of missionaries who are present in the territory.

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis - Commentarium - Officially, concerning the people, what languages they speak, and from what time they have been in the Missions. 6. Whether and how many native priests are present; whether they are suitably instructed. 7. Whether heretics or schismatics are present in the territory, and whether their errors are widely spread. 8. Whether and how many schools or other institutions have been established by non-Catholics. 9. Whether the Catholic religion can be freely preached and practiced in those places, and what obstacles may hinder its progress, either on the part of the civil government, or on the part of heretics, schismatics, or pagans. 10. Whether Catholics are found associated in certain parts of the territory, or, on the contrary, whether they are scattered throughout the

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region among non-Catholics. 11. In which city or place is it proposed to establish the residence of the Ordinary; and whether and in what condition are there a church and a house where the new prelate must reside. 12. Indicate the number and condition of the churches and chapels that have been established in the territory; whether they are furnished with sacred furnishings, and whether, at least in the principal churches or chapels, the Most Holy Sacrament of the Eucharist can be properly reserved; whether they have a resident priest, or at least a suitable dwelling can be provided for a priest in those places; finally, whether the aforementioned churches have revenues, and what kind; and how these revenues are administered. 13. Which of these revenues can be assigned to the new Mission, and in what way can provision be made for the support of the Ordinary and the missionaries. 14. Whether the Catholic inhabitants are able to offer contributions for the support of the Mission. 15. Whether subsidies can be obtained from the civil government for the construction of churches, for the support of priests, and for the endowment of works, while preserving the freedom and independence of the Church. 16. Whether there are catechists, and in sufficient numbers to assist the priests in the care of the Christian people, and whether they are provided with the necessary instruction. 17. Whether and how many religious institutes, of men or women, are already working in the region; what ministry do the religious men exercise; what works do the religious women perform. 18. Whether a seminary for clerics has been established, and whether the necessary provisions can be found to support young men, to educate them religiously, and to instruct them properly in ecclesiastical disciplines; if not, whether there is hope of sending suitable young men to some seminary outside the Mission, so that they may receive an ecclesiastical education there.

[*Latin ed. p. 349*]

The Sacred Congregation, for the Propagation of the Faith, 349, 19. Whether there are Catholic schools or institutions, whether for boys or for girls, especially for indigenous people, and whether students of different religions are admitted into them; if none exist, whether it is possible to establish them easily. 20. Whether there are confraternities, hospitals, orphanages, catechism schools, or other pious institutions established in the territory, whether they are properly governed, by what means they are supported, and whether they depend exclusively on ecclesiastical authority. 21. If a new mission is established through the division of another mission, the name and location of this new mission must be indicated, and furthermore, an explanation must be given regarding the division of assets, both real and personal, according to canon 1500 of the Code of Canon Law. Note: These are the principal points to which those concerned must respond clearly and distinctly, if a new mission is to be established and presented to the Sacred Congregation; and also those who

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are consulted regarding such a matter. It is the duty of this Sacred Council to determine whether the circumstances warrant the aforementioned establishment, in order to promote the good of the faithful people and the conversion of non-Catholics. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the twenty-first day of June, in the year 1942. P. Card. FUMASONI BIONDI, Prefect. C. Costantini, Archbishop, titular of Theodosiopolis, Secretary.

[*Latin ed. p. 350*]

350 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Summons by edict concerning the nullity of marriage (DU JEU-BAUDE)

Since the actual place of residence of the Lord George Baude is unknown, in this cause, we summon him to appear, either in person or through a lawfully appointed procurator, before the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 23, 1943, at 11 o'clock, to discuss the doubt in question, or to subscribe to the following, and to designate a day for the Rota's hearing for the determination of the cause: Whether there exists a nullity in the marriage in this case.

Those ordinaries of the places, parish priests, priests, and faithful who have knowledge of the aforementioned residence of the Lord George Baude, must take care to inform him of this edictal summons.

* Ioannes Teodori, President.

From the Chancery of the Tribunal of the Sacred Roman Rota, October 29, 1942.

Ioannes M. Pinna, Notary.

* The place of current residence of Mr. George Baude, defendant in this cause, being unknown, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria), on February 23, 1943, at 11 o'clock, to agree upon or subscribe to the doubt mentioned above, and to fix the day for the decision of the cause before the Rota.

Does a nullity of the marriage exist in this case?

The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. George Baude, must, insofar as possible, inform him of this present summons.

[*Latin ed. p. 351*]

From the Archives of the Roman Curia:

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DIARIUM ROMANAE CURIAE SECRETARIA DI STATO.

By means of a document from the Secretariat of State, dated October 23, 1942, the Most Holy Father, Pope Pius XII, reigning happily, deigned to appoint the Reverend Father Mariano Cordovani, of the Order of the Friars Preachers, as Master of the Sacred Palace, Theologian of the Secretariat of State, "ad personam" and "during his office."

By means of documents from the Secretariat of State, the Most Holy Father, Pope Pius XII, reigning happily, deigned to appoint:

Secretaries ad honorem to His Holiness:

June 15, 1939. Monsignor Giuseppe Mlodochowski, of the diocese of Tarnovia.

1940. Monsignior Faustino L. Falconi, of the diocese of Ayacucho.

1941. Monsignor Zoltano Nyisztor, of the diocese of Szatmar.

May 20, 1942. Monsignor Angelo Mastrangeli, of the suburbicarian diocese of Palestrina.

Monsignor Nazareno Marianecci, of the same diocese.

June 5. Monsignor Zelindo Pellati, of the diocese of Reggio Emilia.

Monsignor Giuseppe Bonacini, of the same diocese.

June 13. Monsignor Cesare Mafifei, of the archdiocese of Benevento.

Monsignor Giovanni K. Mussio, of the archdiocese of Cincinnati.

June 21. Monsignor Enrico Ortolani, of the diocese of Foligno.

Monsignor Calogero Guttilla, of the archdiocese of Palermo.

Monsignor Matteo Fasano, of the archdiocese of Turin.

Monsignor Domenico Cordeschi, of the diocese of Nepi.

Monsignor Giuseppe Casonato, of the diocese of Treviso.

Monsignor Francesco Berardi, of the diocese of Asti.

Monsignor Enrico Martinengo, of the archdiocese of Vercelli.

Monsignor Giovanni Battista Ottonello, of the diocese of Pinerolo.

Monsignor Giulio Bonatto, of the same diocese.

Monsignor Gaudenzio Losano, of the same diocese.

Monsignor Edoardo Aragno, of the diocese of Savona.

July 8. Monsignor Salvatore Celli (Rome).

Monsignor Ottone Loeb, of the diocese of Little Rock.

Monsignor Giacomo E. O'Connell, of the same diocese.

Monsignor Cornelio E. Murphy, of the diocese of Raleigh.

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis - Official Commentary 1942. Monsignor Pietro McNernej, of the same diocese. Monsignor Giuseppe Lennox Federal, of the same diocese.

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Monsignor Luigi J. Bour, of the same diocese.
28 Monsignor Giovanni Viarigi, of the diocese of Iglesias.
Monsignor Giovanni Battista Marongiu, of the diocese of Ozieri.
30 Monsignor Howard J. Carroll, of the diocese of Pittsburg.
Monsignor Alberto Oesch, of the diocese of St. Gall.
Monsignor Alberto Santucci, of the archdiocese of Lucca.
Monsignor Luigi Frediani, of the diocese of Senigallia.
August 6
Monsignor Carlo Mikerié, of the archdiocese of Zagreb.
Monsignor Stefano Popović, of the same archdiocese.
Monsignor Edvino Dubler, of the diocese of Basle and Lugano.
Monsignor Maurizio Caleri, of the diocese of Montepulciano.
13 Monsignor Giovanni Marchetti, of the diocese of Todi.
Monsignor Alfonso Cervone, of the diocese of Penne and Atri.
Monsignor Antonio Pagliughi, of the diocese of Bobbio.
September 3
Monsignor Terenzio Cecchini, of the diocese of Pesaro.
Monsignor Cesare Bruscolini, of the same diocese.
Monsignor Angelo Moretti, of the archdiocese of Lucca.
Monsignor Pietro Bandettini, of the same archdiocese.
19 Monsignor Carlo Marra, of the diocese of Susa.
October 8
Monsignor Socrate Cardarelli, of the diocese of Grosseto.
Monsignor Guglielmo Betti, of the diocese of Pesaro.
August 8, 1941.
Honorary Chaplains in peacock blue attire:
Monsignor Giulio Lang, of the diocese of Szatmar.
Monsignor Michele Bart, of the same diocese.
Monsignor Ludovico Szentmihalv, of the same diocese.
August 17
Monsignor Adalberto Schmiedt, of the same diocese.
July 8, 1942.
Monsignor Giuseppe Molinelli, of the Abbey of the Most Holy Trinity of Cava dei Tirreni.
Monsignor Arsenio Peccatiello, of the same Abbey.
28 Monsignor Abramo Gigli, of the diocese of Recanati and Loreto.
August 13
Monsignor Giovanni Marchio, of the diocese of Trieste and Capodistria.

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September 23
Monsignor Giuseppe Zoli, of the diocese of Faenza.
Honorary Chaplains of the Sword and Cape, extraordinary:
July 20, 1939
Mr. Gustavo Berbantüni (Rome).
1942
Mr. Ferdinando Piancastelli, of the diocese of Faenza.
Mr. Arturo Ignesti (Rome).
HESS

[*Latin ed. p. 353*]

In the 34th volume, December 23, 1942 (Series n, vol. IX) - No. 12. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTA. pp. xn. RADIO MESSAGE FROM THE MOST BLESSED FATHER, SENT ON THE TWENTY-SIXTH DAY OF THE MONTH OF NOVEMBER IN THE YEAR NINETEEN HUNDRED AND FORTY-TWO, TO THE FAITHFUL, ON THE OCCASION OF THE EUCHARISTIC CONGRESS HELD IN THE CITY OF S. SALVATOR IN AMERICA, GATHERED FROM THROUGHOUT THE REPUBLIC. Venerable Brothers and beloved sons, who, through two seas and two continents, hear Our voice, gathered at the first National Eucharistic Congress of the Republic of El Salvador. Divine Providence, in order to distinguish men and peoples from one another, willed that each should receive a name, "a brief word—if we may define it with the exact terms used by one of the princes of your beautiful language—which is substituted for that of which it is said, and is taken as itself"; and among all those that could have been given to your land, the most beautiful that could be conceived was chosen. For it was not taken from recent history, nor from antiquity, nor from any of those natural gifts with which God had enriched it: fertile soil, clear sky, unsurpassable beauty in the height of its mountains, in the serenity of its transparent lakes, in the grandeur of its waterfalls, of its volcanoes, of its immense sea; but it was permitted that it be called by a name that is proper to its Divine Son: Republic of S. Salvador, Republic of the Savior. For it was not only—we wish to think it so—the fervent piety of Pedro Alvarado that so highly baptized you in the dawn of the American conquest, but above all, the very Providence of God! x 1. F. Luis DE LEÓN, THE NAMES OF CHRIST, I, chapter II. ACTA, vol. IX, n. 1 2. - 2 S - 1 2 - 9 4 8, 24-

[*Latin ed. p. 354*]

354 Acta Apostolicae Sedis - Commentarium Officiale. It is, therefore, fitting, Venerable Brothers and beloved sons, that you have now assembled to render honor to that Holy Host, in which your faith teaches you to recognize your God, the beloved Guest of your tabernacles, but above

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all, the Victim who saves the world, your Divine Savior! It is fitting that the Republic of the Savior, and with it all its sister nations of Central America, should be at this moment kneeling before the altar, where, among prayers and lights, their Salvation is shown to the world, to proclaim to all peoples that, at this decisive moment in the history of humanity, there is no salvation other than that which must come from this Lord, who is hidden under the white veil: "Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved."

2. He saved the world, at the central point of its history, when, lifted up between heaven and earth, He offered Himself to His Eternal Father, in that most grievous Passion, of which this Sacrament is a perpetual memorial, as a Victim for a humanity that lay defenseless in the clutches of sin; for from such great misery, there was no one who could deliver it, if not for the grace of Jesus Christ, our Savior and Benefactor: "From this life, so wretched as it were, no one is freed except by the grace of the Savior Christ, our God and Lord."

3. He saves all of humanity every day, offering upon the white altar cloth His most precious flesh and blood, in order to give eternal life to those who lie dead; for "that this man, who lives on earth, might regain immortality, it was necessary that mortal flesh should share in the power of God who gives life, and this power is His only-begotten Son, whom He sent into the world to be Savior and Redeemer... and by eating His flesh and drinking His blood, we have life in us."

4. He must now also save us, at this crossroads of history, for today, as always, the salvation of the people lies only in a return to supernatural life, to Christian life, which has its center and all its strength in the Holy Eucharist. Woe to the world if this divine manna were to cease falling from heaven for even a single day! Woe to those of us who are pilgrims, if this fountain, struck from the rock for the people to drink, were to cut off its life-giving stream for even a moment! Then, indeed, we would have thought that the moment of perishing from hunger and thirst was approaching. Finally, He will save that Patria of yours, which, because it bears His name, seems closer to our heart, by keeping it faithful.

[*Latin ed. p. 355*]

By the authority of Pope Pius XII, 355, drawing upon the steadfast faith inherited from his glorious ancestors, He safeguards it against the insidious attacks of false doctrines, and He strives to bestow upon Christian life that magnificent splendor, which must above all be reflected in the frequent celebration of the sacraments, in the purity of public and private conduct, in the respect for the dignity and honor of the family, in the promotion of Christian education for the young, in the decorum of the temples, in the high esteem of the priestly state, in the profound piety that is not satisfied with mere external solemnities, in the full freedom recognized to

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the Church and its institutions, for the good and salvation of souls. He will save your homeland and make it great by bestowing upon it even greater material prosperity, uniting in one all hearts, the hearts of all social classes, the hearts of the rich and the hearts of the poor, on the day when all, wishing to sit as brothers at the same table to eat the same bread that comes down from heaven, the same Host of salvation that opens the gates of paradise, the same sustenance that gives us strength, when around us we feel the furious enemies raging. We, most beloved faithful of El Salvador, We, Venerable Brothers, to whom the flock of the Central American dioceses is entrusted, and to whom illustrious Prelates from other regions of that continent have been added on this solemn occasion, We raise our voice today with you fervently, and from the depths of Our paternal heart, tormented by a tragedy, the weight of which We find increasingly bitter and painful, We implore this Immaculate Lamb to shorten the days of the trial and to hasten to save us. "I will look to the Lord; I will put my hope in the God of my salvation, and my God will hear me." (Psalm 62:2). Behold, He seems to sleep beneath the Eucharistic veils, reclining on the prow of the *barca*; but He always watches. "Lord," let us cry out to Him, "of whom we are unworthy successors, "Lord, save us, for we perish!" Lord, be also in this hour our Savior through that holy Host, and may men, like thirsty deer, run to the fountain of waters, to quench their mouths parched by so much poisonous food! Lord, grant us so many fruits as You have reserved for us there, and among them, as a precious firstfruit, the inestimable gift of peace: peace with You, O Redeemer of the world, peace among men, that peace which we invoke every day with the first light of morning, when, among the mysteries of the altar, we say: "Peace be with you," "Give us peace!"

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - Commentarium Officiale. May no other prayer today be as fervent as yours, as you conclude this magnificent First National Eucharistic Congress, to which, in spirit, we have desired to be present through the person of Our worthy Legate. The long year of preparation that preceded it, with its missions and regional congresses – in which, with filial devotion that has found deep resonance in Our heart, you have also wished to commemorate the twenty-fifth anniversary of Our Episcopal Consecration –; the depth of your traditional faith, which, as a rich inheritance, was once bequeathed to you by Catholic Spain, mother of nations; and the inexhaustible goodness of the Heart of this Savior – salvation for those who hope in Him: "salus in Te sperantium" – give us the assurance that your prayers, ascending like incense to the throne, where this Lamb receives the homage of the angels, will be favorably received. To Him we entrust you, most beloved children of the Republic of El Salvador and of all the other Central American nations; in this ark of salvation, as

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one who wishes to secure them, we place your dioceses, with their zealous Prelates at their head, praying that the Heart of Jesus may comfort and help them; we place within it your clergy, that, ever increasing in number, in knowledge, and in piety, they may be each day a more ardent cooperator in your salvation; we enclose within it your entire people, so that they may find in the divine grace that flows from this Sacrament the necessary strength to live a truly Christian life at home and in the streets, in the family and in the school, in the law and in the press, in the necessary and appropriate consolations, as well as in the hours of tribulation and trial. May your Divine and Sacramental Savior truly be a Savior for you, most beloved children: may He save the civil authorities, and first of all the Most Reverend Señor President of the Republic with his Government, who have so laudably wished to cooperate in the solemnities of this First National Eucharistic Congress; may He save you, Venerable Brother, who with such holy and prudent zeal govern the destinies of that archdiocese, the site of such unforgettable events; may He save all the works and holy intentions that you carry in your heart as a Pastor, among which we could by no means forget the magnificent interdiocesan Seminary – a certain promise, already full of realities, for the Church of El Salvador and even of Central America, which we especially wish to bless –, and the flourishing Catholic youth, the vanguard of the ordered ranks that, under the direction of the Hierarchy, fight the good fight to gain the Kingdom of God. May Our Lady of Peace, crowned, who has not yet been five...

[*Latin ed. p. 357*]

Acts of Pope Pius XII, 357, concerning Our Predecessor, Benedict XV, of holy memory, places you all under the protection of the symbolic branch that, in his church of Saint Michael, He raises with His right hand, and whose shadow we long to see cast upon the entire world. May the Virgin of the Rosary, your Patroness, save you and the entire world again, with the mystical and powerful rosary, which has earned her the name of help and salvation of the Christian people! From the heights of this Vatican rock, a watchtower of the world, we again turn to you, beloved children of the Republic of the Savior, Our eyes and Our voice to bless you. The hand of God, which gives to each thing its name and its place, has placed you in the center of the arch that unites the two parts of a world that once received the name of New, and has decreed that you be called the Republic of the Savior. May God bless the Republic of the Savior, and may this Our blessing, descending as a pledge of salvation and peace upon you, who are like the keystone of the arch, spread throughout the entire arch, throughout the entire continent; may it cross the lands to pour forth into both seas, the one here and the one there, and, surpassing the continents, embrace the entire universe with a cordial embrace, a pledge of peace and salvation. (From the Spanish version to Italian) Venerable Brothers and beloved children

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who, through two seas and two continents, hear Our voice, gathered at the first National Eucharistic Congress of the Republic of the Savior. Divine Providence, in order to distinguish men and peoples from one another, willed that each should receive a name, "a brief word – if we must define it with the exact terms used by one of the princes of your beautiful language – that replaces that of the one being spoken of";* and among all those that could have been given to your land, the most beautiful that could be imagined was chosen. Indeed, it was not taken from recent history, nor from ancient history, nor from any of those natural gifts with which God had enriched it: fertile soil, clear sky, unparalleled beauty in the height of its mountains, in the serenity of its transparent lakes, in the grandeur of its waterfalls, its volcanoes, its immense sea; but from one of the appellations proper to the Son of God: the Republic of the Savior. Indeed, it was not only... 1 F. Luis DE LEÓN, *De Nombribus Christi*, I, chapter II.

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - Commentarium Officiale: We believe it to be the fervent piety of Pedro Alvarado who, at the dawn of the American conquest, baptized it with so noble a name, but rather the very Providence of God! Therefore, Venerable Brothers and beloved sons, it is fitting that you have gathered today to render honor to the Most Holy Ostia, in which your faith teaches you to recognize God, the beloved Guest of your tabernacles, but above all, the Victim who saves the world, your Divine Savior! It is fitting that the Republic of El Salvador, and with it all its sister nations, the Central American nations, should at this moment be kneeling before the altar, where, among the gold and lights, their Salvation is manifested to the world, to proclaim before all peoples that, at this decisive moment in the history of humanity, there is no salvation outside that which must come from the Lord hidden under the white veils: "Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved." 2 He saved the world at the culminating moment of His history, when, lifted up between heaven and earth, He offered Himself to His Eternal Father, in that shameful Passion of which this Sacrament is a perpetual memorial, as a victim for a languishing humanity defenseless in the snares of sin; and from such misery, no one would have freed it if not for the grace of Jesus Christ, our Savior and Lord: "From this most miserable life, as it were, from some infernos, no one is freed except by the grace of the Savior Christ, our God and Lord." 3 He saves humanity every day by offering on the white linen of the altars His most precious flesh and blood, to bestow eternal life upon those who lie in death; because "in order that man, who lives on earth, might regain immortality, it was necessary that the mortal flesh should share in the power of God, who gives life, and this power is His Only-Begotten Son, whom He sent into the world, that He might be Savior and Redeemer... and by eating His flesh and drinking His

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blood, we might have life in us." 4 He must save us also now at this crucial point in history, because today, as always, the salvation of the nations lies solely in returning to supernatural life, to Christian life which has in the Holy Eucharist its center and all its strength. Woe to the world if this divine manna were to cease falling from heaven for even a single day! Woe to us who are pilgrims if this fountain, opened by striking the rock, were to be closed! 2 Act., 4, 12. * S. AUG. De civit. Dei, lib. 22, cap. 22, n. 4, MIGNE, PL, vol. 41, col. 786. 4 Cf. S. CYRILLI ALEX. Comm. in Lucam, cap. 22, vers. 19, MIGNE, PG, vol. 72, col. 908 sq.

[*Latin ed. p. 359*]

The people, through the action of the Most Holy Pope XII, are thirsting; may this fruitful source never be interrupted for even a single moment! For then, it would seem that the time is not far off when they will perish from hunger and thirst. Finally, He will save your homeland, which, because it bears His name, seems closer to our heart; He will preserve it, faithful to the firm faith inherited from its glorious ancestors, strengthening it against the snares of false doctrines, and providing to its Christian life that magnificent splendor which must first be reflected in the frequent reception of the Sacraments, in the purity of public and private morals, in the respect for the dignity and honor of the family, in the care for the Christian education of youth, in the decorum of the temples, in the high esteem of the priestly state, in the profound piety that is not satisfied with mere external solemnities, and in the full freedom recognized to the Church and its institutions for the good and salvation of souls. He will save your homeland and make it great, also providing it with greater material prosperity, uniting in one all hearts, those of all social classes, of the rich and the poor, on the day when all will wish to sit as brothers at the same table to nourish themselves with the same bread descended from heaven, the same *ostia* of salvation that opens the gates of paradise, the same food that gives us strength when we hear the furious enemies raging around us. We, most beloved Salvadoran faithful, We, Venerable Brothers, entrusted with the flock of the Central American dioceses, and to whom illustrious prelates of this continent have wished to join on this solemn occasion, raise our voice fervently with you today, and from the depths of our paternal heart, oppressed by a tragedy whose weight becomes more bitter and painful to us each day, we implore the Almighty that He may shorten the days of this trial and hasten to save us. "I will turn my eyes to the Lord; I will place my hope in my God, who is my savior, and my God will hear me." (PSALM 62:2) Behold, He seems to sleep beneath the Eucharistic veils, reclining on the prow of the *barca*: but He always watches. "Lord," let us call Him, He of whom we are unworthy successors, "Lord, save us, for we perish!" Lord, be also in this hour our Savior from that holy *ostia*, and may men, like thirsty deer, run to the source of waters to quench their throats burned by so much poisonous food! Lord,

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give us as many fruits as You have prepared, and among these, as a precious first fruit, the inestimable gift of peace: peace with You, Redeemer of the world. (MICH. 7:8; MATT. 6:18)

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - Official Commentary: May peace between men prevail, that peace which we invoke every day at the first light of morning when, in the mysteries of the Altar, we say: "May the peace of the Lord be always with you." "Grant us peace!" May your fervent prayer be no different as you conclude this magnificent first National Eucharistic Congress, to which we desired to be present in spirit through our worthy Legate. The long year of preparation that preceded it, with its missions and regional congresses—and in which, with filial devotion that deeply resonated in Our heart, you also wished to commemorate the twenty-fifth anniversary of Our Episcopal Consecration—; the depth of your traditional faith, which was left to you as a rich inheritance by Catholic Spain, mother of peoples; and the inexhaustible goodness of the Heart of this Savior—salvation for those who hope in Him: "Salvation is in You who hope in Him"—give us the assurance that your prayers, rising like incense to the throne where the Lamb receives the homage of the Angels, will be favorably received. To Him we commend you, dearest children of the Republic of El Salvador and of all the other Central American nations; in this ark of salvation, we place your dioceses, with their zealous bishops at their head, asking the Heart of Jesus to comfort and help them; we place your clergy within it, so that, constantly growing in number, in knowledge, and in piety, they may be each day a more ardent cooperator in your salvation; we enclose within it your entire people, so that they may find in the divine grace that flows from this Sacrament the necessary strength to help them lead a truly Christian life at home and abroad, in the family and in school, in law and in the press, in necessary and appropriate leisure activities, as well as in times of tribulation and trial. May your Divine Sacramental Savior truly be a Savior for you, beloved children: may He save the civil authorities, and first of all the Most Reverend President of the Republic with his government, who have so commendably wished to cooperate in the solemnities of this first National Eucharistic Congress; to you, Venerable Brother, who with such holy and prudent zeal direct the destiny of this Archdiocese, a place of such unforgettable solemnities; to all the works and the holy intentions that you carry in your heart as a Pastor, among which we could by no means forget the magnificent interdiocesan seminary—a certain promise, already full of reality, for the Church in El Salvador and also in Central America, which we especially desire to bless—, and the flourishing Catholic youth,

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the vanguard of the ordered ranks, which, under the...

[*Latin ed. p. 361*]

By the Act of Pope Pius XII, number 36, guided by the Hierarchy, they fight the good fight to spread the Kingdom of God. May Our Lady of Peace, crowned not yet five decades ago by our predecessor, the blessed Pope Benedict XV, place you all under the protection of the symbolic branch which she holds with her right hand in her church of Saint Michael, and whose shadow we would eagerly desire to see cast upon the entire world. May the Virgin of the Rosary, your Patroness, once again save you and the entire universe with the mystical and powerful chain of prayers, which has earned her the name of aid and salvation of the Christian people! From the heights of this Vatican rock, a watchtower of the world, we turn our gaze and our voice to you, beloved children of the Republic of El Salvador, to bless you. The hand of God, which gives to everything its name and its place, placed you in the center of the arch that unites the two parts of a world once designated as the New, and ordained that you be called the Republic of El Salvador. May God bless the Republic of El Salvador; and may this Our blessing, descending as a pledge of salvation and peace upon you, who are like the key of the arch, spread throughout the entire arch, throughout the entire continent; may it cross the lands to extend into both seas, here and there, and surpassing the continents, embrace the entire universe with a cordial embrace, a pledge of peace and salvation.

APOSTOLIC CONSTITUTION CONCERNING THE VICARIATE APOSTOLIC OF BENI (DE REYES) IN THE BOLIVIAN REPUBLIC, WHICH HAS BEEN DIVIDED, AND A NEW VICARIATE APOSTOLIC OF REYES IS ESTABLISHED.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THIS EVENT:

That the Christian name may be spread more widely and easily among the pagan peoples, it is the constant care of the Roman Pontiff, to whom the care of all the Churches has been entrusted, to divide the vast territory of the Missions into parts, and to establish new Missions from these, to be entrusted to other heralds of the Gospel. Now, it has come to Our attention that...

[*Latin ed. p. 362*]

Acts of the Apostolic See - Official Commentary. We have decided, with the advice of the Most Reverend Fathers of the Sacred Congregation of Propaganda Fide, presided over by our Cardinal Prefect of the Religious Congregation of the Most Holy Redeemer, that, because the Apostolic Vicariate of Beni in the Republic of Bolivia extends to such a vast territory that it can scarcely be governed and cared for by one, or even the most vigilant, Prelate and his missionaries, a portion of the territory of that Vi-

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cariate should be separated and a new Apostolic Vicariate erected therefrom. Therefore, after mature deliberation and with full knowledge of the matter, by the fullness of Our Apostolic authority, We separate from the Apostolic Vicariate of Beni that part which lies to the west and south, and We erect and establish therein a new Apostolic Vicariate, which We shall call Reyes. The boundaries of this Vicariate, as designated by the Most Reverend Father Aegidio Lari, titular Archbishop of Tyre and Apostolic Nuncio in the Republic of Bolivia, are established as follows: To the east, from the confluence of the Negro River with the Beni River to Lake Rogagua; then the eastern shore of this lake and a line extending to the east and south, which includes the towns of Gasa de Lienzo, Las Petas, Ban, Miguel Palalo, to the Ydouma River, beyond which the line includes the towns of: Espíritu, Santiago, Rancho, El Refugio, Santo Domingo, San Pedro, Belm, the parish of San Borja, Puerto Canoa, Puerto Marquez, Puesto Patino, on the Isiboro River; to the south, the boundaries of the Diocese of Cochabamba; to the south and west, the boundaries of the Diocese of Badajoz and the borders of the Republic of Bolivia, up to the sources of the Madidi River; and to the north, the boundaries of the Apostolic Vicariate of Pando, recently erected by Us. The new Apostolic Vicariate of Reyes, thus circumscribed, We entrust to the care of the Congregation of the Most Holy Redeemer, for Our and the Apostolic See's approval. Furthermore, We grant to this Vicariate and to its Apostolic Vicars, for the time being, all rights, privileges, honors, and powers with which other Vicariates and their Ordinaries are commonly endowed, and We subject them equally to the same burdens and obligations with which others are burdened. All of these things, as above arranged and established, We declare to be valid and effective, notwithstanding anything to the contrary. Moreover, We decree that any transcript or excerpt, even if printed, of these documents, provided it is signed by a public notary and sealed with the seal of a person holding an ecclesiastical office or dignity, shall have the same full force and effect as if the original documents themselves were presented or shown. To no one shall it be permitted to infringe or contradict this page of division, erection, constitution, commission, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing,

[*Latin ed. p. 363*]

The Acts of Pope Pius XII declare that the indignation of Almighty God and of the blessed Apostles Peter and Paul will be aroused if this is not known. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and forty-second, on the first day of the month of September, in the fourth year of Our Pontificate. I. Cardinal Granito di Belmonte, P. Cardinal Fumasoni Biondi, 8. Dean of the College, B. C. de Propaganda Fide, Prefect, Joseph Wilpert, Dean of the College Proton. Apost., Lodovieus Kaas, Proton. Apost., Loco © Plumbi Reg. in Cano. Ap.,

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vol. LXVI, n. 54. — A.I. Trussardi. APOSTOLIC LETTER CONCERNING THE SHRINE OF OUR LADY OF MONTEALLEGRO, IN THE DIOCESE OF CLAVARENSI, WHICH IS ENHANCED WITH THE TITLE AND PRIVILEGES OF A BASILICA MINOR, PIUS PP. XII. For the perpetual memory of this matter. The faithful of the Clavarensis diocese are rightly praised by us for the singular love and devotion with which they honor Our Lady of "Monteallegro." The Venerable Bishop of Clavarensis, having commended their sentiments to us most earnestly, recently requested that we deem it fitting to adorn the aforementioned shrine with the title and privileges of a Basilica Minor. In the year one thousand five hundred and fifty-eight, the aforementioned temple was begun to be built, so that the miraculous Image of the Blessed Virgin Mary, which was miraculously transmitted to a certain pious inhabitant, might be preserved there. Through the industry and generosity of the people of Rapallo and the neighboring region, it was possible to celebrate the sacred functions in the same place already in the following year. But it is truly remarkable that, with the passage of time, the priests and the people have continuously provided the necessary funds, so that the shrine of "Monteallegro," with its size, its appearance, and the artistry of its construction, may surpass the expectations of all those who come here piously and devotedly as pilgrims, especially the numerous paintings from Liguria.

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis – Official Commentary. The Apostolic See shines forth with a clear name, adorned with offerings and votive tablets, embellished with elegant marble altars, and abounds with sacred furnishings, precious indeed; all of which clearly testify to the devotion and obedience of the Christian people towards the most holy Virgin Mary, through whom all graces are bestowed by God. Remembering these things, and having received the prayers of the aforementioned Bishop of Olavarense, in his own name, and in the name of his clergy and people, we are pleased to readily and willingly approve. Therefore, after having conferred with our venerable Brother, the Most Holy Roman Church's Cardinal Bishop of Praeneste, Prefect of the Sacred Congregation of Rites, so that the aforementioned Marian Sanctuary, called "Monteallegro," located within the territory of the diocese of Olavarense, may be adorned with new splendor, becoming a center for pilgrimages to the Most Holy Virgin from Liguria, we, by our apostolic authority, and by the force of the present document, forever establish and declare it a Minor Basilica, with the privileges that rightfully belong to this title, notwithstanding any objections whatsoever. We decree that these present documents shall remain firm, valid, and efficacious, and shall fully and completely produce and obtain their intended effects, and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that it shall be rightly judged

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and determined, and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be declared void and of no effect from this moment forward. Given at Rome, at St. Peter's, under the Fisherman's ring, on the fifth day of the month of August, in the fourth year of Our Pontificate, 1942. A. Card. MAGLIONE, Secretary of State.

II. THE SANCTUARY OF ST. MARY, COMMONLY CALLED "DEL SASSO," NEAR THE TOWN OF "BIBBIENA," WITHIN THE TERRITORY OF THE ARCHDIOCESE OF ARRETI, IS DECORATED WITH THE HONORS AND PRIVILEGES OF A MINOR BASILICA. PIUS PP. XII. For the perpetual memory of this event. – Many temples dedicated to the Blessed Virgin, Mother of God and constant intercessor for mankind, throughout the world, clearly testify to the power and mercy of the same Virgin, as well as to the piety of Christians and their gratitude for the benefits received from Her. Among these, the aforementioned temple must also be included, which in the fourteenth century was erected near the town commonly called "Bibbiena," within the territory of the Archdiocese of Arreti, to be remembered by posterity.

[*Latin ed. p. 365*]

Acts of Pope Pius XII, page 365, concerning the place where the Most Blessed Virgin, as is asserted, appeared, and where she worked many wonders in favor of the Christian faithful who flock there to invoke her. The sanctuary, which is commonly called "of the Rock" (Sancta Maria "del Sasso"), has not only been approved and commended by the Bishops of Arezzo and other ecclesiastical superiors, but also by our predecessors. The same temple has also been favored by nobles of the 16th century, among whom Lawrence the Magnificent is particularly worthy of mention, who was a distinguished benefactor of the same sacred building, which even now preserves his arms. The temple itself is not large, but is elegant in its design and decoration, adorned with many and conspicuous paintings and sculptures, and is richly furnished with valuable furnishings, as well as with offerings from the faithful, many of whom are devout, and who, especially during the month of Mary, come there from both the neighboring regions of Casentino and Etruria, as well as from distant places, to venerate the sacred image and to implore the help of the Mother of God. For a few years, Religious Sisters of the Order of Saint Dominic have lived there in a community, spending the day and night performing the sacred duties due to God with solemn rites in the church, while Brothers of the Roman Province of the Order of Preachers perform the sacred functions there. In order that the piety and veneration of the faithful towards the Virgin Mary, the intercessor for all graces with God, may increase and flourish more and more, our beloved son, the present Rector of the Church or Sanctuary of Santa Maria "del Sasso," has requested that we deign to

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elevate the aforementioned church to the dignity and honor of a Minor Basilica. And we, in order to publicly testify our great and filial love for the Most Holy Mother of God, in whom we place all our hope amidst the many calamities that now press upon us from all sides, and having been encouraged by the venerable request of the Bishop of Arezzo and the commendation of our beloved son, the Master General of the Order of Preachers, have readily and willingly agreed. Therefore, after consultations with our Venerable Brother Charles, Cardinal Salotti, Prefect of the Sacred Congregation of Rites, by our apostolic authority, and by the tenor of these present letters, for all time, we elevate the church or sanctuary of Santa Maria "del Sasso," near the town commonly called "Bibbiena," within the boundaries of the diocese of Arezzo, to the title and dignity of a Minor Basilica, and we grant it the liturgical rights and privileges that properly belong to this title, notwithstanding any contrary provisions. These things we grant benignly, decreeing that these present letters shall always remain firm, valid, and effective, and shall have and obtain their full and complete effect, to those to whom they are directed, and to all others to whom it may concern.

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis – The Official Commentary states, or it may pertain, to fully support; and thus, it must be rightly judged and defined, and whatever is attempted otherwise, regarding these matters, by anyone, with any authority, knowingly or unknowingly, shall be considered invalid from now on and void. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the fifteenth day of the month of August, in the year 1942, in the fourth year of Our Pontificate. A. Card. MAGLIONE, Secretary of State.

TO THE SHRINE OF THE BLESSED VIRGIN MARY, HELPER OF CHRISTIANS, IN "Z0-SÉ", WITHIN THE TERRITORY OF THE APOSTOLIC VICARIATE OF SHANG-HAI, A MINOR BASILICA IS ERECTED.

PIUS PP. XII

For the perpetual memory of this event – We have learned that the Shrine of the Blessed Virgin Mary, whom the Chinese faithful venerate under the title of "Helper of Christians," located in "Z o - s ë" within the territory of the present Apostolic Vicariate of Shang-hai, which was solemnly inaugurated in the year 1935, is adorned with noble, as they say, Romanesque structures and numerous works of art, and most excellently serves the sacred memories of China. In that place, a small Marian shrine rises, which, in honor of the Most Blessed Virgin, Helper of Christians, to whose maternal piety the Apostolic Vicar of Kiang-nan, at that time, entrusted the protection of his flock during very difficult times, was first established in

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the year 1767, although later, namely in the year 1873, it was more magnificently rebuilt out of gratitude by the faithful of the Mission, whom the Most Blessed Virgin openly protected during times of persecution. Since that time, numerous faithful have flocked to the Shrine of the Mother of God in Zo-sé with singular devotion and confidence, often in large numbers, to implore the help of the Virgin; and as the gratitude for the graces received has grown more and more from day to day, and the influx of pilgrims has steadily increased, the need for a larger and more modern temple has arisen. It is worth remembering that in the same Shrine of Zo-sé, the Apostolic Delegate in China, together with other bishops, during the first Chinese Council held in "Shang-hai" in the year 1924, publicly "consecrated" the Chinese nation to the Blessed Virgin Mary, and also the present Apostolic Delegate and other ecclesiastical officials...

[*Latin ed. p. 367*]

By the authority of the Most Holy Pope Pius XII, and with the support of the Directors of the Catholic Action being promoted in China, the aforementioned consecration was piously renewed in the year nineteen hundred and thirty-five. The new Chinese Bishops, who received the episcopal character in this blessed city of Rome in the year nineteen hundred and thirty-three, upon their return to their homeland, immediately requested that the aforementioned sanctuary of Zo-sé be designated as the location where they would securely establish their vicariates under the patronage of the most powerful Virgin, the Helper. Bearing these things in mind, and considering the prayers and supplications of the clergy and people, not only of the Apostolic Vicariate of Shanghai, but also of other Chinese missions, We, in Our benevolence, ask that We elevate this sanctuary, so full of memories, to the dignity of a Minor Basilica; and with these prayers joined and adorned by the most excellent support of the Most Holy Cardinal Prefect of the Congregation for the Propagation of the Faith of the Holy Roman Church, We readily and willingly deem it fitting to grant this request. Therefore, having heard Venerable Brother, Our Cardinal Bishop of Praeneste, Prefect of the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the tenor of these present letters, We do hereby, perpetually and in all ways, elevate the sanctuary of the Blessed Virgin Mary, the Helper of Christians, located in Zo-sé, within the Apostolic Vicariate of Shanghai, to the title and dignity of a Minor Basilica, with the privileges and honors that are proper to this title, notwithstanding any objections to the contrary. May God grant that, just as the Chinese faithful have thus far provided an excellent example of their fidelity to the Mother of God, so too, bound by Our will, new advancements in the Christian faith may increasingly flourish in China, day by day, as their pastors diligently strive. These things We declare, decreeing that these present letters shall remain firm,

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valid, and efficacious, and shall have and obtain their full and complete effect; and that they shall fully support and will be able to support those to whom they pertain, now and in the future; and that it shall be rightly judged and defined, and that anything to the contrary shall be declared void and of no effect from this moment forward, if anyone, by any authority whatsoever, knowingly or unknowingly, should attempt to do otherwise concerning these matters. Given at Rome, at Saint Peter's, under the seal of the Fisherman, on the twelfth day of the month of September, in the year nineteen hundred and thirty-two, in the fourth year of Our pontificate. A. Gard.

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis - Official Commentary

LETTER TO THE REVEREND D. FIDELEM DE STOTZINGEN, ABBOT PRIMATE OF THE ORDER OF SAINT BENEDICT: CONCERNING THE CELEBRATION OF THE ANNIVERSARY OF THE DEATH OF SAINT ODO, ABBOT OF CLUNY, AT THE END OF THE TENTH CENTURY.

PIUS PP. XII

Beloved Son, greetings and the Apostolic Blessing.

At the end of the tenth century, since the time when Saint Odo, Abbot of Cluny, laden with merits and good works, happily ascended to heavenly realms, it seemed fitting to you and yours to publicly and solemnly recall the memory and praises of so great a man. For this precious inheritance did not pertain only to the Order of Saint Benedict, but also contributed greatly to the Church itself and to many peoples.

Indeed, it is known that this distinguished man, born of noble lineage, following in the footsteps of his most learned father, was instructed in virtuous conduct and in the liberal arts and sciences, and from his early years learned to pursue all that is good, and to achieve great and excellent things.

After leaving the court of William, Duke of Aquitaine, to whom he served as a boy for several years, he dedicated the flower of his youth to the noble service of God. Then, after being instructed with exquisite care in the liberal arts in Paris, and after a brief period among the canons of Tours, he zealously and with great eagerness embraced the Rule of Saint Benedict.

Thus, initiated into the priesthood, he became both a disciple and a successor to Abbot Berno, first in the monastery of Baume and later in Cluny, and he so fostered and promoted the wonderful reform of his master in monastic discipline that it spread throughout Gaul, Italy, and even to the City itself, and with the passage of time, to Switzerland, Germany, Hungary, and other regions of Europe, bringing with it a great increase in civil

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life.

For, amidst the fierce and iron-like customs of that age, amidst the bitter hatreds and contentions with which the most powerful feudal lords fought among themselves, amidst the frequent factional disturbances that devastated the states, and amidst the incursions of Saracens and other barbarians that threatened to overwhelm all of Italy, the Cluniac reform, firmly established, recalled the minds of monks and faithful people to the sources of the spirit and precepts of Saint Benedict, to the cultivation of true humanity, which was then almost everywhere neglected among the nations, and it was the promoter and advocate of sincere civility.

The most learned Abbot Odo himself, who added the study and practice of human letters to the contemplation of divine things, wrote many things in order to awaken the love of ancient wisdom in the minds of others through his example and teaching.

[*Latin ed. p. 369*]

The acts of Pope Pius XII, among which a didactic poem stands out, arranged in seven books, entitled "Occupatio," and whose verses, redolent of Virgilian elegance and fragrance, strongly urge the hearts of readers to dedicate themselves to the pursuit of eternal salvation through interior occupation. However, the virtue and industry of the Abbot of Cluny shone most brightly in public life. Several times, the Popes, our predecessors, summoned him to Rome, so that, with his prudence, sanctity, and authority, which flourished openly and manifestly, he might reconcile the princes of Italy, who were fiercely fighting among themselves, and, through his support and the most ample privileges, especially for the reform of other monasteries, he might truly benefit them. The most pious Abbot, powerful in word and deed everywhere, also illuminated by heavenly visions and miracles, everywhere an example of virtues, an eradicater of errors and vices, a defender of religion, a vindicator of the authority of the papacy, a counselor and helper to princes, an author of the concord of peoples and public prosperity, always, amidst the greetings of kings and the homage of nobles, and the jubilant acclamations of the people, humbled himself, receiving both favorable and adverse circumstances with the same countenance and spirit. Amazed by this splendor of virtues and upon this, Great labour is created for all men, and a heavy yoke is upon the children of Adam from the day of their coming out of their mother's womb, until the day of their burial into the mother of all, the heirs and successors of the venerable reformer, educated in the Order of Saint Benedict, prepare themselves with singular zeal and care for the celebration of the tenth centenary. Therefore, we, who hold the examples and works of holy men in such high regard for the purpose of fostering the virtues of others, pursue the celebration of this sacred event with our authority and commendation. We therefore exhort the monks of Saint Benedict paternally, that they may

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strive to shine forth with piety and doctrine, following the example of Saint Odo, and, inflamed by the ardent charity of him, they may guide faithful Christians to think and act rightly, through their life and their words. And may all peoples remember the fruits of the Cluniac reform, even in civil and public affairs! Then, indeed, the various and diverse peoples of the world, burning with true humanity and divine love for Christ, will finally extinguish the flames of this daily, increasingly grievous war, generously laying aside ancient and recent animosities, and restore human brotherhood and connection. With these fervent wishes and paternal blessings, as a pledge of our deepest affection, for the hoped-for common peace and concord, we impart to you, beloved son, and to the entire Order of Saint Benedict, and to all those who participate in these centenary celebrations, our Apostolic Blessing, most lovingly in the Lord. Given at Rome, near Saint Peter's, on the eighteenth day of the month of November, in the fourth year of our pontificate. PIUS PP. XII. ACTA, vol. IX, n. 1, pages 2, 3.

[*Latin ed. p. 370*]

370 Acta Apostolicae Sedis — Commentarium Officiale.

ALLOCUTIONES.

I. AD BEATISSIMUM PATREM DIE XII MENSIS NOVEMBRIS A. MCMXXXXII HABITA AD PRAECLAROS VIROS, QUI, CELSARUM MATHEMATICARUM DISCIPLINARUM CULTORES, CONVENTUM EX OMNI GENTE ROMAE EGERUNT.

Ad vuestro desiderium veniendi ad Nos, illustres Professores et Academici, quod nobis manifestatum est a insigni et Excellentissimo Praeside Conventūs internationalis a vobis in hac Roma, quae a divinis destinis ordinata est, libenter respondimus, et manifestamus Nostrum gaudium accipiendi tam numerum eximiorum cultorum et magistrorum altarum scientiarum mathematicarum. Admiramus in vobis multiformem lucem illius scientiae, quae, pedem posita super rem, fontem omnis veri pro cognitione humana, sublimatur in calculo, in linea, in figura, in omnia quae ad imperium quantitatis extenduntur; et descendit ab immensissime grande ad immensissime parvo, ut quaeratur et libretur illud numerum, illud pondus et illam mensuram, cum quibus intellectus divinus ordinavit universum et partes eius supremas et infimas.

Scientia, cui dedicastis vestras ingenia, est manifesta probo veritatis et realitatis valorum communium, quae sunt prae cunctis culturae generis humani, praeter angustos fines particularum stirpium et nationum. Antequam ad Eliade et ad ripas Tiberis pervenit, mathematica iam fortes radices posuerat in regione peracta a Euphrate et Tigre, et in terra bagnata a Nilo, et mirae res, etiamsi in primitiva simplicitate methodorum, consecuta sunt. Si autem ita illa splendere potuit sicut pretiosa hereditas spiritualis, de qua cultura occidentalis debuit Orientem, hoc non minuit nec obumbrat aliquatenus innegabiles et lucidas benemeritas eorum hominum Europae-

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orum, qui mathematicis in regno scientiarum locum altum assignaverunt, quem nunc merito habent.

Sed recognitio valorum communium scientiae hodie intentionem importantem habet, quae ad futurum tendit. Quanto plus inter gentes confliguntur res materiales: quanto plus certamen apertum vertitur in effortum pro vita et morte; tanto plus proficit conservare in omni populo, non concussum, sed vivum et efficacem, in medio fluctuum odii et discordiae, conscientiam valorum istorum, ut aliquando restaurentur contactus spirituales ad novam intellectum et collaborationem intellectualem et scientificam. Scientia pacis est, et non conflictus, et visio dulcis.

[*Latin ed. p. 371*]

The Acts of Pope Pius XII, page 371, lead us to contemplate the great astronomers and mathematicians, who in the quiet of their observatories and telescopes, peacefully observe the distant and tranquil constellations and regions of the heavens, and measure and calculate the immense depths of the skies; a sublime symbol and image of that peace which the nations hope will return to reign in the world. To this vision, our hope and our comfort for peace rise to the highest degree; so that even in the progress, studies, and endeavors of your esteemed sciences, which have shone so brightly in your gathering, we place the peaceful wish that the number of harmonious peoples may increase, that the just needs of the nations may be recognized and satisfied in a fitting measure. If the foundation of justice is truth, then in your exact sciences, that truth seems to shine more brightly than in others; that truth which makes the sciences true, that truth by which true sciences do not antagonize, but rather unite men and nations in peace. Illustrious Professors and Academics! The atmosphere that pervades this Apostolic Palace is, for every true scientist, not that of a foreign land, but of a common homeland. The Church's esteem for earthly sciences has rarely found a more universal, more delicate, more noble, more eloquent, in a word, more convincing expression than in that marvelous scene known as the "School of Athens," where, among the representatives of other disciplines, the incomparable brush of the artist from Urbino depicted and always placed in a position of honor one of the most classic pioneers of mathematics: bent towards the earth, you admire him in the act of tracing some geometric figures with a compass, while four young disciples follow him attentively and in awe. The sacred science, which, in the service of the faith, delves into the mysteries of the divinity and the divine counsel of salvation, and the profane science, which tirelessly strives for a more extensive knowledge of created things, are not enemies, but sisters. The highest nobility of the one, determined by its own proper purpose, which rises above nature, does not diminish the greatness, importance, necessity, or merits of the other, which studies and conquers in the universe the work of the Creator. Therefore, we are deeply grateful for your presence,

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and we invoke upon the fruits of your gathering, upon your endeavors, your studies, your Academies and Universities, your families, those favors which exalt you and science before God and men, and which may help and support you in preparing, as far as is in your power, that blessed path, in which one day justice and peace may happily meet and kiss each other on the forehead.

[*Latin ed. p. 372*]

Acts of the Apostolic See - Official Commentary II, on the seventeenth day of the month of December in the year 191ß, with most humane words, to which the Most Reverend Lord Dominic of Las Barcenas y Lopez-Mollinedo, as Envoy Extraordinary from Hispaniae, having presented public letters with mandates, responded: "It is always a source of no small satisfaction for Us, Most Reverend Sir Ambassador, to receive the envoys of those nations which desire to maintain friendly relations with this Holy See. This satisfaction naturally increases when it concerns the most worthy representatives of those peoples, who, among their titles of nobility, bear, first and foremost, the title of a Catholic nation. Catholic is Spain, and this tree has taken such deep root in its strong soil and in the hearts of its children, that not even the formidable turmoil, whose consequences we still lament, was able to uproot it. Rather, as the meadow revives after the storm, we see it once again sprouting, despite the very unfavorable moment for recovery, and rising powerfully, conscious of its past, filled with its own spirit, with full confidence in the future. We, with Our eyes of a Father, with Our prayers, and, when it was appropriate, with Our word and Our encouragement, have followed daily this blessed resurgence, from which We expect so much for the good of Spain. We have admired its continuous manifestations of piety and of public and private faith, among which we cannot forget the national character that you wished to give to the commemoration of the twenty-fifth anniversary of Our Episcopal Consecration. We have heard you say that your being would be incomplete if it were not deeply Catholic," and "that you affirm a hundred times the most absolute orthodoxy." And with great comfort to Our soul, We have been informed of the progress of the Catholic Action, of the abundance of good and solid vocations for ministers of the Sanctuary; We have seen Christ triumphing in the school, the Churches rising from the burnt ruins, and the Christian spirit penetrating the laws, the institutions, and all the manifestations of official life. Finally, We have contemplated God present again in your history, and, unable to restrain Ourselves, the song of the mystic poet of Fontiveros has returned to Our lips, when thinking of the soul of Spain: 'Blessed and fortunate — the soul that belongs to its...' "

[*Latin ed. p. 373*]

Acta Pii Pp. 373 XII: "Deus praesens est; — o, o quam beatam! —

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quia bibit ex fonte — qui numquam exhaurietur." * 1. "Beata et felix Hispania, quae iam labia sua ad hunc flumen vitae appositum habet; beata et felix, quia, si numquam a eo abstinebit, liquidum vivificans penetrabit viscera eius, usque ad purificandum totum populum eius, etiam illas classes quae maxime corruerunt a mala semine hominis inimici; ordinando omnes mores eius, usque ad restituendum populo Hispanico, austero, virtutes traditionales, quae olim eum magnificaverunt; purificando omnes mentes, usque ad expellendum omnino conceptiones quae sunt incompatibiles cum natione quae recte appellatur populus mysticorum et theologorum." 2. "Hispania, in hoc momento culminante historiae mundi, sine dubio, missionem altissimam habet ad implendam; sed solum erit digna illius, si omnino se inveniret iterum, in spiritu suo traditionale et Christiano, et in illa unitate quae solum super talem spiritum aedificari potest." "Nos, Domine Ambasciator, pro Hispania unum desiderium habemus: videre eam, unam et gloriosam, manibus suis potentibus Crucem erigens, circumdatam ab omni hoc mundo qui, praesertim gratia eius, Latine cogitat et orat; et postea proponere eam exemplum potestatis restaurativae, vivificativae et educativae fidei, in qua, post omnia, semper solutionem omnium quaestionum inveniemus." "Vestra Excellentia, Domine Ambasciator, nobis nomen unum recordatum est, nomen vestri docti et illustris praedecessoris; nobis testificationes venerationis filialis ab E.S. Generalissimo praebita sunt, et nobis confirmatum est quod ipse et omnis natio pro nobis et pro Sancta Ecclesia orant. Vestra Excellentia renovavit propositum ut relationes inter Hispaniam et hanc Sedem Petri semper sint cordiales maxime. Haec verba Vestra Excellentia descenderunt quasi balsamum suave ad cor nostrum dolens, quod sincerissime respondet affectui nobilissimo Principis Civitatis Hispanicae et populi eius, et ardentissime desiderat cordialitatem harum relationum, pro quae semper omnem nostrum auxilium paternale invenietis. Denique, Vestra Excellentia, petivit beatum nostrum apostolicum pro se ipso, quorum alta merita nobis bene nota sunt, pro familia sua, pro eo qui tamdigne regit patriam suam amatam, et pro patria ipsa. Ut beatitudo caelestis descendat sicut promissio prosperitatis et pacis super Hispaniam sanctorum et..." 1 S. IOANNIS DE LA CRUZ, 3 Cfr. MT 13, 25. Poesias XXI, Strophe 3, 4, Madrid 1928.

[*Latin ed. p. 374*]

374 Acta Apostolicae Sedis — Commentarium Officiale. To those heroes so sincerely beloved by Us, concerning the most beloved daughter of the Church, and in whom We have a particular interest regarding the Head of State and his government, concerning the Bishops, clergy, and people, concerning all those who especially suffer the anxieties of the present time, concerning Your Excellency, Mr. Ambassador, and all persons and things which you would wish to see blessed, and that the fruits of this Blessing

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may abound always, and may always remain.

[*Latin ed. p. 375*]

The Most Holy Sacred Congregation of the Holy Office.

ACTS OF THE MOST HOLY SACRED CONGREGATION OF THE HOLY OFFICE.

PROHIBITION OF A BOOK.

Thursday, December 19, 1942.

In the general session of the Most Holy Sacred Congregation of the Holy Office, the Most Reverend and Venerable Cardinals, entrusted with the safeguarding of faith and morals, having heard the vote of the Reverend Consultors, declared, by virtue of canon 1399 of the Code of Canon Law, that the book recently published by Ernesto Buonaiuti, who is avoiding excommunication, entitled: *Storia del Cristianesimo. I. Evo antico*, is condemned and ordered to be placed on the Index of Prohibited Books.

On Friday, the 17th of the same month and year, His Holiness, Pope Pius XII, by the Divine Providence, in the usual audience granted to the Most Reverend and Venerable Prefect of the Holy Office, approved, confirmed, and ordered to be published the resolution of the Most Reverend Fathers.

Given at Rome, from the Offices of the Holy Office, on December 18, 1942.

I. Pepe,

Superintendent of the Sacred Congregation of the Holy Office, Notary.

SACRED CONSISTORIAL CONGREGATION.

PROVISION FOR CHURCHES.

His Holiness, Our Most Holy Father, Pope Pius XII, by successive decrees of the Sacred Consistorial Congregation, has provided for the following churches, each now graced with a new Pastor, namely:

On November 7th, 1942, he appointed the Most Reverend Joseph Guy as the titular bishop of the Church of Photice, previously the Bishop of Gravelbourg.

On November 11th, 1942, he appointed the Most Reverend Francis Hoban as the titular bishop of the Church of Lystra, previously the Bishop

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of Rockford.

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - Official Commentary: The Auxiliary Bishop with the right of succession, Most Reverend Father Joseph Schrembs, Archbishop and Bishop of Cleveland, was appointed. To the titular bishopric of the Church of Thespiae, the Reverend Martin O'Connor, the Metropolitan Urban, the General Vicar of the diocese of Scranton, who was appointed as an Auxiliary by Most Reverend Father Joseph Hafey, Bishop of the same diocese of Scranton. On November 21st. To the titular bishopric of the Church of Callinique, Most Reverend Father Thomas Aspe, formerly Bishop of Cochabamba. To the metropolitan Church of Antequera, the Reverend Fortun Gomez, Dean of the Chapter of the metropolitan Church of Monterrey. To the cathedral Church of Rockford, the Reverend John P. Boylan, Apostolic Protonotary ad honorem, General Vicar of the diocese of Des Moines. To the titular bishopric of the Church of Pinara, the Reverend Leon Binz, from the diocese of Rockford, the Metropolitan Urban, who was appointed as an Auxiliary with the right of succession by Most Reverend Father Francis M. Kelley, Bishop of Winona. On November 26th. To the metropolitan Church of Brindisi, to which is annexed the permanent Administration of the diocese of Ostuni, Most Reverend Father Francis De Filippis, formerly Bishop of Verulan. On November 29th. To the titular bishopric of the Church of Aradus, Most Reverend Father Anthony Schüler, formerly Bishop of El Paso. On December 5th. To the titular bishopric of the Church of Hephaestus, the Reverend George Leon Pelletier, from the archdiocese of Quebec, who was appointed as an Auxiliary by the Most Eminent and Reverend Lord, Cardinal Villeneuve, Archbishop of Quebec.

SACRED CONGREGATION FOR THE EASTERN CHURCHES: APPOINTMENT FOR THE CHURCH.

Most Holy Lord, Our Pope Pius XII, by decree of the Sacred Congregation for the Eastern Church, dated October 24th, in the year 1942, appointed the Reverend Francis Ayoub as the head of the episcopal Church of Cyprus (Maronite), formerly the Apostolic Administrator of the same diocese.

[*Latin ed. p. 377*]

The Sacred Congregation of Rites, 377. THE SACRED CONGREGATION OF RITES, in Turin. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVE OF GOD, MARY CLOTILDE OF SABAUPIA, A WIDOW. REGARDING A DOUBT: Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose of which it is spoken. "The most Serene Princes of Savoy, distinguished by many illustrious names, have always been particularly renowned because many of those descended from them have flourished in the holiness of their lives" (Decree of the Sacred Roman Congregation,

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September 7, 1838, concerning the confirmation of the cult from time immemorial), granted by Blessed Humbert III. And indeed, five of them enjoy the glory of the blessed: Humbert III, namely, (died March 4, 1188; cult confirmed, September 7, 1838); Boniface, Archbishop of Canterbury (died July 18, 1270; confirmed, circa September 7, 1838); Margaret, Virgin, of the Order of Saint Dominic (died November 21, 1161; confirmed, circa October 8, 1600); Amedeus IX, Count, Duke III (died March 30, 1472; confirmed, circa March 3, 1677); and Ludovica, daughter of this Blessed, Virgin, of the Order of Saint Francis (died July 24, 1503; confirmed, circa August 12, 1839). (From the Records of the Sacred Roman Office): Let others also be remembered, who shone with the splendor of virtues, of whom some are under consideration before this Sacred Congregation for beatification. The House of Savoy has added no small honor to our times through Mary Clotilde, who justly and deservedly should be held as its protectress. From Victor Emmanuel, Duke of Savoy, later King of Sardinia, and then of Italy, and Maria Adelaide, Archduchess of Austria, a daughter was born on March 2, in the year of Our Lord 1843, in Turin, the firstborn. At her sacred baptism, which took place on the same day, she was given the names Clotilde, Mary, Theresa, and Aloysia. On June 11 of the year 1853, she was confirmed with the sacred Chrism and received the Holy Body of Christ for the first time. Through the care of her parents, especially of her most pious mother, and through the...

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - Commentarium. The young woman, to whom the girl had been entrusted, having been endowed with an excellent disposition inclined towards piety, and her mind and talents having been diligently cultivated, made remarkable progress in the knowledge of religion and in the liberal arts, as the writings she composed in her early youth clearly demonstrate. She had not yet completed her sixteenth year when, following the example of her parents, she carefully considered the matter before God through fervent prayers, and, with the advice of distinguished men, in order to contribute to the salvation of her country and with the hope of attaining spiritual blessings for the Bonaparte family, she consented to marry Prince Napoleon Joseph Charles Paul Bonaparte, the cousin of Napoleon III, Emperor of France, who later assumed the name Jerome. The marriage was solemnly celebrated on January 30, 1850. She had three children from this marriage, and, as much as possible, she educated them with the utmost care. In the imperial court of Paris, she gave excellent examples of all virtues, especially of piety towards God and charity towards her neighbor. After the fall of the Napoleonic Empire, she went to Switzerland, as if into exile, where she devoted herself more diligently to the exercises of spiritual life. Later, in 1871, she joined the Third Dominican Order, professed its rule, and took the name Mary

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Catherine of the Sacred Heart, by which name she usually signed the letters she sent to her spiritual director. She constantly kept before her eyes the words, "To praise, bless, and preach the Lord," which are inscribed on the emblem of the Order of Preachers, and she ordered her life according to these principles, especially by example. Moreover, she strictly observed the rules and fasts. Conscious of her own outstanding qualities, she did not fall into pride, which "is the common vice of nobility" (Sallust.), but cultivated true nobility. "For, as St. Vincent Ferrerius teaches, a nobleman is he who lives nobly" (Serm. I fer. 5 post Invocavit); "and the true signs of nobility of spirit," writes St. Antoninus, "are liberality, gentleness, fortitude, magnanimity, and gratitude" (Sum., p. II, tit. IV, c. IV, § VI). She excelled in these virtues. She was most devoted to the Roman Pontiff, and offered her life to God for him. Looking to the salvation of the souls of the whole world, she offered herself as a sacrifice for sinners. Her brother, Humbert I, King, also following the example of his parents, invited her to return to Italy in 1878, and assigned the castle of Montiscaleri as her residence. There, she lived a quiet life for over thirty years, until her death. She privately pronounced three vows of religion, and added a fourth, which was very arduous, to strive to do what she understood to be perfect. She kept these vows with great fidelity. Towards the most sacred...

[*Latin ed. p. 379*]

The Sacred Congregation of Rites, having fostered a great love for the Heart of Jesus, began to promote its cult as far as possible. In her, there was a singular humility, which she increased by her love for poverty: she endured many bodily afflictions. Impelled by the study of prayer, she devoted many hours to it, during which time, her mind detached from worldly things, she rested only in God. She sought to help the poor and the sick of the town, ministering to them with her own hands. Therefore, it is not surprising that she was commonly called Saint Montiscaleri. After the conversion of a heretical man, which she had earnestly implored through prayer, God fully consoled her. Severely afflicted by illness, she endured it with great patience, strengthened by the sacraments of the Church, and surrendered her most excellent soul to God on June 25th, in the year of Our Lord 1911. The fame of holiness, which the Handmaid of God enjoyed during her life, did not diminish after her death, but rather provided grounds for initiating canonical inquiries, which were carried out in the years 1936-39 in the tribunals of Turin, and, through petitionary letters, in the tribunals of Paris and Freiburg, either concerning the fame of holiness or concerning writings and the cult never before practiced. In the meantime, letters were presented to the Supreme Pontiff by eight Cardinals, including the Archbishop of Turin, by several Archbishops and Bishops, by the General Superiors or Superiors of Orders or Congregations, by the Magnificent Rector of the Catholic University of Milan, by illustrious magistrates of

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the city of Turin and Montiscaleri, by nobles of Augsburg Turin, and by others, all earnestly requesting the introduction of the cause of beatification. After examining the documents, the Sacred Congregation of Rites issued a favorable decree on February 28th, in the year 1910. Therefore, with all due legal formalities observed, and at the urging of the Reverend Father Benedict Lenzetti, O.P., the Postulator of this cause, the Eminences and Reverend Cardinals, at a meeting of the Ordinary Congregation of this Sacred Congregation on July 7th of the current year, proposed a question for discussion: Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose in question, and they reported on this matter. The Eminences and Reverend Cardinals, having considered the report of their colleague, and having also heard the written votes of the Official Prelates, as well as the response of the Reverend Father D. Salvatore Natucci, General Promoter of the Faith, decided: Affirmatively, namely: That a Commission for the Introduction of the Cause should be appointed, if it pleases the Most Holy. After a report was made to the Most Blessed Father by the undersigned Cardinal Prefect on the 10th of the same month, His Holiness, approving the decision of the Eminences, appointed a Commission for the Introduction of the Cause.

[*Latin ed. p. 380*]

380 Acta Apostolicae Sedis - Official Commentary. The Most Reverend Lady Mary Clotilde of Sabaudia was deemed worthy to sign with her own hand. Given at Rome, on the 10th of July, in the year of Our Lord 1942. £B C. Cardinal SALOTTI, Bishop of Praeneste, Prefect. L. £8 S. A. Carinci, Secretary. II. Concerning the canonization of the Blessed Ignatius of Laconi, Confessor, a lay member of the Order of Friars Minor Capuchin. Regarding the question of whether a Commission should be appointed for the resumption of the cause, in the case and for the purpose in question. "Christ teaches that the way to glory and sublimity is through flight from pride and one's own humiliation; because men hate the ambitious and oppress them, while they exalt the modest and humble; because true glory is that which is given, not that which is sought; because God has so decreed in His eternal law, that the humble shall be exalted, and the proud cast down" (Corn. a Lap. in Ev. S. Lc. c. 1, 10). The Blessed Ignatius of Laconi, a distinguished ornament of the Sardinian people, who, during his lifetime, occupied the lowest position, as if it were uniquely due to him, was so magnificently glorified by God, that he was adorned with almost countless miracles, a fitting reward for his virtues; and moreover, on the 16th of June of the year of Our Lord 1940, he was deemed worthy to be honored with the glory of beatification. And this was not enough. New signs appear to have been wrought by him, through his intervention. Therefore, letters from the Postulators, to His Most Holy Father the Pope, from the Eminent and Most Reverend Cardinal Maurilio Fossati, Archbishop of Turin, formerly

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Bishop of Nuoro and then of Turin, from all the Archbishops and Bishops of Sardinia, and also from the Reverend Father Donato a Welle, General Minister of the Order of Friars Minor Capuchin, earnestly requesting the resumption of the cause for the canonization of this Blessed, were reverently presented. With the Most Reverend Father Raphael a Valfenera, General Postulator of the Order of Friars Minor Capuchin, present in the Ordinaries of the Sacred Congregation...

[*Latin ed. p. 381*]

The Sacred Congregation of Rites, in its assembly held on July 27th, presented by His Eminence and Lordship, Cardinal Alexander Verde, Promoter of the Cause, a question for discussion: Whether a Commission for the resumption of the Cause should be appointed, and for what purpose, in the case and with the effect under consideration. After deliberation, and after hearing the Most Reverend Father Salvatore Catucci, General Promoter of the Faith, the Most Reverend Fathers, having considered all matters, decided as follows: Affirmative, namely: A Commission for the resumption of the Cause is to be appointed, if it should please the Supreme Pontiff. Furthermore, on the aforementioned date, the Most Holy Pope Pius XII, through the Reverend Father General Promoter, having received the report, and having approved the decision of the Most Reverend Fathers, deigned to seal with his own hand the Commission for the resumption of the Cause of Canonization of the Blessed Ignatius of Laconi. Given in Rome, on the 2nd day of August, in the year of Our Lord 1942.

[Signature] Card. SALOTTI, Bishop of Praeneste, Prefect.

[Signature] L. J. S. A. Carinci, Secretary.

[*Latin ed. p. 382*]

Acts of the Apostolic See - Official Commentary

ACTS OF THE SACRED PENITENTIARYRIBUNALS

APOSTOLIC PENITENTIARY (OFFICE FOR INDULGENCES)

DECREE: A PLENARY INDULGENCE IS GRANTED TO THOSE WHO RECITETH A PRAYER DURING TIMES OF AERIAL BOMBARDMENTS.

Most Holy Father, Pope Pius XII, ever intent on the paternal care of the salvation of the flock entrusted to Him, having graciously received the prayers of certain faithful who, during these times, are in danger of life due to aerial bombardments, in an audience held on the 19th of the current month, granted, with paternal benevolence, that all the faithful, whenever cities and other places are attacked by aerial bombardments, may obtain a plenary indulgence, provided that, with true contrition and with the act of sincere sorrow for their sins, they recite the invocation "Jesus, have mercy

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on me," in any language (e.g., "Gesù mio, misericordia" - "Mon Jésus, miséricorde" - "My Jesus, mercy" - "Mein Jesus, Barmherzigkeit"). This indulgence is valid only for the duration of this war, notwithstanding any obstacles whatsoever.

Given in Rome, from the Sacred Penitentiary Apostolic, on the 23rd of December, 1942.

[Signature] N. Card. CANALI, Major Penitentiary.

L. S. S. Luzio, Regent.

[*Latin ed. p. 383*]

The Sacred Roman Rota, number 383, of SAGRA, Roman Rota. Citation by edict concerning the nullity of marriage (BUCCHI ACCICA - ORSINI). Since the actual place of residence of Mr. Marius Orsini is unknown in this cause, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Piazza e Palazzo della Cancelleria) on February 22, 1943, at 11 o'clock, to resolve the doubt in question, or to affix his signature, and to designate a date for the Rotal session for the determination of the cause: Whether there exists a nullity in the marriage in this case. The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Marius Orsini, must take care to inform him of this edictal citation.

Henry Quattrocolo, Secretary.

From the Chancery of the Tribunal of the Sacred Roman Rota, on November 19, 1942.

John M. Pinna, Notary.

*It is unknown the place of the current residence of Mr. Marius Orsini, defendant in this cause. Therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Piazza e Palazzo della Cancelleria) on February 22, 1943, at 11 o'clock, to resolve or affix his signature to the doubt mentioned above, and to fix the day for the decision of the cause before the Rota. Does a nullity of the marriage exist in this case? The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Marius Orsini must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 384*]

ACTS OF THE OFFICES, SECRET VATICAN ARCHIVE. LETTER TO THE ECCLESIASTICAL AND REVEREND ORDINARIES OF ITALY CONCERNING THE CENSUS OF ECCLESIASTICAL ARCHIVES AND LIBRARIES. From the Vatican, November 1st, 1942.

Most Reverend Excellency,

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By the narrow mandate of Our Holy Father Pius XII, of blessed memory, I address Your Most Reverend Excellency with a series of questions concerning the contents of the ecclesiastical archives and libraries of this Diocese, and I implore you to entrust the task of obtaining precise, accurate, and complete answers, as far as possible, to a person or persons of your trust, whom you deem most suitable, for these answers must serve – and would serve for nothing else – noble purposes, which, despite the most serious daily concerns of the Supreme Pontificate in these terrible years, are of great importance to His Holiness, and will certainly also please Your Excellency.

In short, it is desired to know, not vaguely and confusedly as has been the case so far, the true and real extent, at the present time, of the archival and bibliographical heritage – a precious inheritance in many respects of a higher order – of all the Dioceses of ITALIA, not so much in order to be and appear as possessors and administrators perfectly aware, diligent in maintaining, and then bequeathing to posterity, intact and well-ordered, what was received in inheritance from our ancestors, but rather so that it may be put to good use (as it were), to the advantage and honor of the Church, and to the benefit of science, and so that it may not be too difficult to use it, not only in the necessary needs of the Diocese and the faithful, but also in monographs, which are greatly sought after and appreciated, of local history, especially in a hoped-for History of the Church of ITALIA by provinces or circumscriptions of a particularly distinct character, entirely based on irrefutable documents, in which not only are they collected, but...

[*Latin ed. p. 385*]

Secret Archives 385, Vatican. The investigations, once initiated and completed, will reveal information that, while often repetitive, will nonetheless present a series of ecclesiastical dignitaries, along with brief accounts of their most notable acts or works. Furthermore, special attention will be given to illuminating the religious life of the Diocese throughout various periods, the foundations of piety, charity, and beneficence, and the institutions of education that have flourished within it, as well as the sacred works of art that have been created there. It will be seen how, in these respects above all, both the individual populations and civil society owe a debt to the beneficial influence of the Church and to the activity and vigilance of the Holy Pastors. This is an ideal work of truth and justice, both instructive and, in these present times – a fact that need not be reiterated – exceedingly opportune, a work that every good priest and every learned layman would be pleased and proud to possess, at least for their own city, and which every new Bishop would wish to find upon entering the Diocese. Therefore, for a public benefit, of no small or limited importance, it has been deemed appropriate – despite the difficulties of the times – to request Your Excellency to order the collection of the desired information. But it

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has also been considered, and is still considered, appropriate for two other reasons worthy of consideration. The first is that, even in Italy, extensive research is currently being conducted, supported and subsidized by the civil authorities, on the population and demographic phenomena throughout various periods; research that, for the centuries preceding the 19th century, can absolutely not proceed beyond the parish archives, where the records of births and deaths, marriages, and parish registers are preserved, records that were then maintained only by the Church. Now, with the same precise instructions regarding the parish archives that are desired by the Holy See, the Most Reverend Ordinaries, when requested, will readily and without difficulty, to the honor of the Church and to their own benefit (a secondary advantage, but one that is nonetheless worthy of praise and attention), be able to effectively support and assist that vast scientific undertaking, which is so important to the civil authorities and to those devoted to historical, economic, and social disciplines, and thereby earn the gratitude of those involved. Indeed, they can, without fail, at the same time, create for themselves, using specially prepared double sheets, an archival and bibliographical inventory of the Diocese, which will be very convenient when it is necessary to make the canonical visit, to order the verification and delivery of books and documents in the event of vacancies or transfers, and to answer legitimate inquiries from people in authority, scholars, or others who are interested. The second reason is that, very likely, at least several of the archives and libraries themselves will benefit from this, since the necessary inspection to provide accurate answers will reveal needs that have never been addressed.

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis - Regarding the ordering, rearrangement, or restoration of documents, manuscripts, and codices, or the completion of indices or inventories that remain outstanding or no longer correspond to the current order, or have been lost. During canonical visits, whether by the Most Reverend Ordinary or a co-visitor, archives are indeed examined; however, given the primary purposes and circumstances of pastoral visits, such an examination is generally brief, primarily aimed at ensuring that the parish priest regularly updates those official books and documents to which he is constantly compelled to refer due to the necessities of the ministry, and which are therefore ordinarily better preserved and maintained in order, as opposed to those antiquated documents that are rarely, if ever, used. Furthermore, the examination cannot extend very far, especially where there is a considerable collection of older materials, which may appear to be in good condition and order externally, but may not be so in reality: suffice it to mention the damage caused by corrosive ink in documents from the 16th and 17th centuries, the mold favored by humidity and poor ventilation, and, on the other hand, the displacements and confu-

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sion caused by careless handling during transport, and the losses resulting from loans or items that are not registered or returned. If anything of this nature is observed, steps must naturally be taken to remedy the situation, and much can be accomplished with a little good will. Where this is not sufficient, assistance will be sought from those who have the responsibility to advise and help, and from the specialized restoration laboratories established by the Holy See and the Ministry of National Education. Moreover, it is to be expected that fragments of ancient Bibles, works by the Holy Fathers, local liturgical books, sometimes with neumes, and other texts that may appear small and insignificant, but which may be of inestimable value, will be discovered, as has been the case with many such finds in the past 130 years, which have greatly increased our knowledge of sacred antiquities and ancient and medieval Christian literature, and have even opened up previously unsuspected avenues of research. Finally, for many of those entrusted with this task, the inspection will provide a valuable opportunity to become familiar with and appreciate the diocesan and local history, and to cultivate an interest in it, thereby becoming more useful ministers to their superiors in matters pertaining to the past or dependent upon it, for which documents sometimes exist, but are overlooked due to a lack of expertise, or are not located and utilized (causes of Servants of God; boundary disputes, tithes, patronage, bequests, etc.). In this way, they will also gain respect and authority among the laity, who are not indifferent to the ancient memories of their homeland and ancestors, and who respect those who know and can teach them about these matters. Meanwhile, in the Vatican Secret Archives, alongside the card catalogs,

[*Latin ed. p. 387*]

The Vatican Secret Archives, with the assistance of 387 individuals designated "Garampi" by the archivist, who later became a Cardinal and promoted them, are compiling a catalog of documents pertaining to bishops, churches, monasteries, and benefices of dioceses, etc., within the archives themselves. This endeavor aims to create a bibliographic index of ecclesiastical archives and libraries in Italia, including those that have been confiscated and are now located elsewhere. Inventories, documents, or information about these institutions are being gathered from printed books, with the names of those books duly noted. Furthermore, any bibliographic information that may be lacking will be added, received from the dioceses, with the name of the person providing it, both as a necessary expression of gratitude and as a guarantee of the accuracy of the information for those who seek it. Scholars within the dioceses will be able to benefit from this index, which would be difficult and far less complete to compile even in the most prominent metropolitan archdioceses, thereby saving them from lengthy and arduous individual searches. Moreover, it will be possible to easily derive from this a reliable guide to the ecclesiastical archives and li-

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braries of Italia, where each institution will be listed according to its merits, under the names of authoritative informants, and will be of public interest. This guide will be welcomed by those engaged in ecclesiastical, historical, and literary studies as an unexpected and highly sought-after aid, indispensable for the discovery of documents.

There is no doubt that Your Eminence, by informing those chosen for this task about the immediate goals and long-term objectives of the Holy Father's order, and the resulting benefits, will ensure that they willingly do their best to fulfill the trust placed in them. They will be assured that they are performing a very useful work for scholarship, an honorable service for the diocese and the Holy Church, and a pleasing endeavor for the Holy Father. It would be well to make them aware of how deeply the Holy Father cares for all sciences, especially sacred ones, and in particular for the archives and libraries that serve them. Indeed, His Holiness has recently expanded and improved the Vatican Schools of Paleography and Diplomatics, and of Library Science, providing comfortable facilities for all students, who are increasingly numerous and are supported by bishops and superiors of religious orders in Rome to obtain their degrees. His Holiness desires that they take advantage of these resources, and that the most capable and well-disposed students be carefully trained by the professors, and even assisted after their return, so that they may be encouraged to pursue studies in the history of their own diocese or region, or of their own order.

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis - An Official Commentary, and these may serve well for Superiors when they are charged with the care of archives, with composing or continuing inventories, or with dealing with historical matters. Indeed, for this very purpose, He has ordered that the course in Archival Science be conducted more broadly and practically, and that those who pass the examinations be awarded a diploma, which the Most Reverend Ordinaries may consider as a qualification. And He has also spoken on occasion, as on July 15th, at a paternal reception of the aforementioned Schools, in which He expressly mentioned "the preservation, the organization, and the profitable use and consultation of ecclesiastical archives, scattered throughout all countries, in the episcopal curias and in the parish rectories, in the Chapters, in ecclesiastical institutes, and in religious orders," and He gave valuable directives "to always better promote and advance the course and progress of your Schools in the historical and doctrinal field." Furthermore, He has ordered that, in the regional seminaries, without burdening the programs, for the care of the Holy Congregation for Seminaries and Universities, at least every four years, at a suitable time, some conferences be held by a professor from the Vatican School or another competent person, which will give all future priests an idea of the value and

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the many benefits of even the smallest archives, of the manner in which they should be preserved according to canon law, the circular letter of the Secretariat of State No. 16605, of April 15, 1923, and other instructions of the Holy See, and of how to utilize them for the public good; conferences which will be sufficient to awaken the conscience of the students who are naturally inclined, and to determine their subsequent choice of studies. Nor should it be omitted that the Holy Father has incurred considerable expenses for the publication, in addition to various other scientific works, of catalogs and guides of the Vatican Archives, Library, and Museums, and of selected relics from them, including some which seem intended to prepare the aforementioned History of Italy; I mean the *Rationes Decimarum Italiae*, with the topographical maps, specially drawn, of the ecclesiastical divisions as they were in the Middle Ages (six volumes have already been published), and the *Pontificale Romanum* in the Middle Ages, in four volumes, from which the current *Pontificale* has been formed. If more favorable times return, and the means are sufficient, there is reason to foresee a suitable and lasting foundation, and therefore a more fruitful one, for that purpose. 1 I have touched upon all of this, because the work related to our Holy Father, although in its initial stages, when viewed as a whole and under adverse circumstances, cannot but please and seem admirable to anyone who loves the Church and Italy, and because, knowing it, every good ecclesiastic...

1. See *The Osservatore Romano*, June 15-16, 1942.

[*Latin ed. p. 389*]

The Secret Archives 389 of the Vatican will certainly be pleased to assist in this matter to the extent that it can. To the extent that it can, and I say this, knowing that Most Excellent Bishops do not always have collaborators suited for the task, and that, having them, they are often compelled to employ them for the many urgent needs that oppress them, but ordinarily, not to such an extent as to stifle them and deprive them of the opportunity to devote some time to good studies, if they wish. Precisely with regard to this, in preparing the forms on which it is desired that the answers be written, every effort has been made to minimize the burden on individuals, and I hope that this has been achieved so that, in practice, the work will be found easy and light, to say the least, for the vast majority of those questioned, who will be the parish priests themselves for their small archives. And even in other archives, the work will not be so long and arduous, because they are generally, or were, in the hands of excellent custodians in terms of dignity and knowledge, such as Bishops and Canons, and by them well preserved, guarded, and cataloged, and not too much is required of them, for the moment, as will appear from the accompanying sheet. Thus, God willing, during the twenty-fifth year of the episcopate of Our Holy Father, through the efforts of the Episcopate and with the collaboration of almost the entire Italian clergy, a most useful general inventory of the treasures

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preserved in the archives and libraries of Italy, and in every episcopal curia, the inventory of those of the Diocese, will be prepared in the Archive of the Holy See. Oh, why not pass on this second inventory to posterity as the local monument of this auspicious anniversary, and hasten to offer the other as a collective jubilee offering, certainly most welcome, to the Holy Father? With esteem and profound reverence, I sign myself to Your Most Reverend Excellence, for the purpose of serving you, GIOVANNI Cardinal MERCATI, Librarian and Archivist of the Holy Roman Church.

[*Latin ed. p. 390*]

Acta Apostolicae Sedis – Official Commentary, DIARY OF THE ROMAN CURIA. Thursday, December 17, 1942, the Holy Father received in a solemn Audience His Excellency, the Most Reverend Doctor DON DOMINGO DE LAS BIECENAS Y LOPEZ-MOLLINEDO, Extraordinary and Plenipotentiary Ambassador of Spain, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES. Tuesday, October 27, 1942, in the Palace of Congregations at St. Callisto, before the Most Eminent and Reverend Cardinal Carlo Salotti, Bishop of Palestrina, Prefect of the Sacred Congregation of Rites, and Promoter of the Cause, for the beatification of the Servant of God, Mary Goretti, Virgin, the Sacred Congregation of Rites, preparatory in nature, was convened, in which the Reverend Prelates and the Reverend Theological Consultors discussed the martyrdom of the aforementioned Servant of God.

Tuesday, November 10, 1942, in the Apostolic Palace at the Vatican, the Sacred Congregation of Rites, preparatory in nature, was convened, in which the Most Eminent and Reverend Cardinals, the Reverend Prelates, and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the Blessed Joseph Cafasso, Confessor, secular priest, and Rector of the ecclesiastical college of Turin.

Tuesday, November 24, 1942, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the general session of the Sacred Congregation of Rites was convened, with the participation of the Most Eminent and Reverend Cardinals, the Reverend Prelates, and the Reverend Theological Consultors, who gave their vote concerning the martyrdom of the Servants of God, Gregory Grassi, titular Bishop of Ortosia; Anthony Fantosati, titular Bishop of Adraa; Teotimo Verhaeghen, titular Bishop of Liena; and their companions, who were martyred in China in the year 1900.

[*Latin ed. p. 391*]

From the Roman Diary, No. 391. Tuesday, December 1, 1942, in the Apostolic Palace at the Vatican, the Ordinary Congregation of Rites was held, in which the following matters were discussed:

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1. Regarding the definitive closing of the cause of Beatification of Blessed Mary Guglielma Emilia de Rodat, Virgin, foundress of the Congregation of the Sisters of the Holy Family.

2. Regarding the introduction of the cause of Beatification and Canonization of the following Servants of God:

a) Joseph Gilardi, a lay brother of the Order of the Friars Minor.

b) Joanna Francesca of the Visitation (Anne Michelotti), foundress of the Congregation of the Little Servants of the Sacred Heart.

3. The report of the Revisers of the writings of the following Servants of God was examined:

a) Francesca of the Wounds of Gesù, a nun in the Monastery of the Divine Providence in Badalonà.

b) Paulina of Mallinckrodt, foundress of the Sisters of Christian Charity.

c) Mary Teresa Scherer, foundress of the Sisters of the Charity of the Cross.

Tuesday, December 22, 1942, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the General Congregation of Rites was held, with the participation of the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors, who gave their votes on the miracles alleged to have been worked through the intercession of the Venerable Servant of God Mary Teresa of Jesus (Alice Leclercï, foundress of the Regular Canonesses of St. Augustine, Congregation of Our Lady).

SECRETARY OF STATE. By Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to appoint:

September 3, 1942. The Most Eminent and Reverend Cardinal Camillo Caccia Dominium, Protector of the Congregation of the Brothers of Our Lady of Mercy (Cap-Pellen-Antwerp, Belgium).

The Most Eminent and Reverend Cardinal Raffaello Carlo Rossi, Protector of the Nicene Institute of the Annunciation of the Religious Dames (Vich).

[*Latin ed. p. 392*]

392 Acta Apostolicae Sedis – Official Commentary, September 20, 1942. The Most Reverend and Illustrious Cardinal Raffaello Carlo Rossi, Protector of the Institute of St. Dominic (Dominican Tertiary Nuns) in Ross (Spain). October 31: The Most Reverend and Illustrious Cardinal Domenico Jorio, Protector of the Institute of the Dominican Missionary Sisters (Pamplona). December 5: His Excellency, Professor Leopoldo Ruzicka, Ordinary Professor of Chemistry at the University of Zurich, Member of the Pontifical Academy of Sciences. December 14: The Most Reverend and Illustrious Cardinal Raffaello Carlo Rossi, Protector of the Institute of Religious Sisters, known as the "Servants of St. Joseph"

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(Salamanca). The Most Reverend and Illustrious Cardinal Federico Tedeschini, Protector of the Institute of the Dominican Sisters of the Most Holy Rosary (Mondovì, Carcassonne). Assistants to the Holy See: December 8, 1941. His Excellency, the Most Reverend Monsignor Corrado Gröber, Archbishop of Freiburg im Breisgau. May 2, 1942. His Excellency, the Most Reverend Monsignor Alessandro Caillot, Bishop of Grenoble. October 25: His Excellency, the Most Reverend Monsignor Paolo Galeazzi, Bishop of Grosseto. November 12: His Excellency, the Most Reverend Monsignor Alessandro Macchi, Bishop of Como. November 26: His Excellency, the Most Reverend Monsignor Simone Lorenzo Salvi, Titular Bishop of Diocæsarea of Palestine, Abbot of Subiaco. Apostolic Protonotaries, with the right to participate: November 12, 1941. Monsignor Tjalderic Karlik, of the archdiocese of Olomouc. February 7, 1942. Monsignor Gaspare Gierse, of the archdiocese of Paderborn. February 23: Monsignor Giuseppe Steiner, of the diocese of Secovia. June 29: Monsignor Giuseppe Caprio, of the archdiocese of Benevento. Monsignor Vincenzo Taviani, of the diocese of Sovana-Pitigliano. Monsignor Luigi Sorbi, of the diocese of Cortona. September 9: Monsignor Damiano Filia, of the archdiocese of Sassari. September 16: Monsignor Giovanni Lindenberger, of the apostolic administration of Gran Varadino. Monsignor Adalberto Schriffert, of the same apostolic administration. Monsignor Tommaso Caban, of the apostolic administration of Tirnava.

[*Latin ed. p. 393*]

Diarium Romanae, Curiae 7, 393, October, 1912.

Most Reverend Stefano Szabò, of the diocese of Szatmar.

Most Reverend Ignazio Horat, of the archdiocese of Zagreb.

November 12.

Most Reverend Dionisio Edoardo Malone, of the diocese of Grand Rapids.

December 15.

Most Reverend Angelo Galvanico, of the diocese of Castellammare di Stabia.

Domestic Prelates of His Holiness.

February 12, 1940.

Most Reverend Licinio Refice (Rome).

May 1941.

Most Reverend Emilio Morales, of the archdiocese of Tegucigalpa.

Most Reverend Enrico Bauer, of the archdiocese of Florianopolis.

November 13.

Most Reverend Emmanuele A. Pacheco, of the archdiocese of Caracas.

February 7, 1942.

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Most Reverend Augusto Galland, of the archdiocese of Besançon.

Most Reverend Felice Pinondel, of the same archdiocese.

Most Reverend Giovanni Jedin, of the archdiocese of Breslau.

Most Reverend Adolfo Strehler, of the diocese of Berlin.

March 16.

Most Reverend Giacomo Bilz, of the archdiocese of Freiburg im Breisgau.

April 30.

Most Reverend Gaspare Pieper, of the archdiocese of Paderborn.

July 14.

Most Reverend Nicola Leonardo Antonio Ammerlaan, of the diocese of Haarlem.

August 6.

Most Reverend Pantaleone Giuseppe Costeira, of the archdiocese of Évora.

Most Reverend Costantino Acquista (Rome).

September 25.

Most Reverend Francesco Medici, of the diocese of Pergola.

September 1.

Most Reverend Umberto Chiesa, of the diocese of Narni.

September 9.

Most Reverend Paolo Moncelle, of the diocese of Nancy.

September 23.

Most Reverend Icilio Miele (Rome).

October 1.

Most Reverend Zoltano Ladislao Nyisztor, of the diocese of Szatmar.

Most Reverend Alessandro Gahs, of the archdiocese of Zagreb.

Most Reverend Ignazio Debeljak, of the same archdiocese.

Most Reverend Geysa Zubek, of the apostolic administration of Tirnava.

Most Reverend Gabriele Jészenak, of the same apostolic administration.

Most Reverend Giacomo N. V. McKay, of the diocese of Kansas City.

Most Reverend Enrico Lena, of the suburbicarian diocese of Palestina.

[*Latin ed. p. 394*]

894 Acta Apostolicae Sedis — Official Commentary, October 24, 1942. Monsignor Carlo Di Fulio Bragoni, of the diocese of Rieti.

30 " " Monsignor Pasquale Notarnicola, of the diocese of Conversano.

" " " Monsignor Giovanni Battista Notarnicola, of the same diocese.

" " " Monsignor Giulio Posch, of the archdiocese of Trento.

November 12 " Monsignor Giorgio A.V. Johnson, of the diocese of

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Toledo, Ohio.

" " " Monsignor Arturo Giuseppe Sawkins, of the same diocese.

" " " Monsignor Felice Mansi, of the archdiocese of Amalfi.

" " " Monsignor Gabriele Vissicchio, of the same archdiocese.

HONORS:

By Apostolic Briefs, the Most Holy Father Pius XII, happily reigning, has deigned to bestow:

The Grand Cross of the Order of Saint Gregory the Great: October 19, 1942. Upon His Excellency, Mr. Giovanni Battista Rossetti, formerly Minister of Foreign Affairs of the Republic of Chile.

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: October 19, 23, 1942. Upon Mr. Francesco Echemique Gandarillas, of the archdiocese of Santiago del Chile.

" " Upon Mr. Marcello Ruiz Solar (Chile).

" " Upon Mr. Pasquale Amato, of the diocese of Caserta.

The Commander's Cross of the Order of Saint Gregory the Great, civil class: 19, 27, 1941. Upon Mr. Ernesto Rolnv, of the archdiocese of Olomouc.

1942. Upon Mr. Knight, Advocate Bernardo Mattarella, of the archdiocese of Palermo.

September 5 " Upon Mr. Adamo Santelli, of the archdiocese of Florence.

October 19 " Upon Mr. Ferdinando Orrego Vicuña (Chile).

" " " Upon Mr. Carlo Errazuriz Ovalle (Chile).

November 20 " " Upon Mr. Count Aldrighetto Castelbarco Albani, of the diocese of Pesaro.

" " " Upon Mr. Professor Ferruccio Pergolesi, of the archdiocese of Bologna.

November 12 " Upon Mr. Advocate Mario Veniali (Rome).

August 25 " " Upon Mr. Count Alessandro Federico Vanzo Mercante, of the diocese of Vicenza.

[*Latin ed. p. 395*]

Diarium Romanae Curiae, November 30, 1942. To the Reverend Professor Serafino Pezani, of the Archdiocese of Turin. December 1st. To the Reverend Giovanni Battista Parodi, of the Archdiocese of Genoa. The Knighthood of the Order of Saint Gregory the Great, civil class: July 17, 1911. To the Honorable Count Venceslao Barton di Dobenin, of the Diocese of Hradec Králové. September 30th. To the Reverend Michele Saralegui, of the Diocese of Salto. July 27, 1912. To the Reverend Doctor Gioacchino La Barbera, of the Archdiocese of Palermo. To the Reverend Alceste Prati, of the Diocese of Reggio Emilia. August 4th. September 9th. To the Reverend Francesco "La Nunziata," of the Diocese of Avellino. To the Reverend Cipri-

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ano Bonetto, of the Diocese of Chiavari. November 11th. To the Reverend Giovanni Veratti, of the Diocese of Terni. November 14th. To the Reverend Doctor Guido Guiddi, of the Archdiocese of Genoa. October 17th. To the Reverend Paolo Antonio Froeschl, of the Diocese of Kansas City. November 19th. To the Reverend Regolo Valenzuela Vera (Chile). The Commander's Cross with Plaque of the Order of Saint Gregory the Great, military class: October 19, 1942. To General Alfredo Portales Mourges (Chile). The Knighthood of the Order of Saint Gregory the Great, military class: November 10, 1912. To Umberto Aebischer, Captain of the Pontifical Swiss Guard. The Commander's Cross with Plaque of the Order of Saint Sylvester: November 25, 1942. To Attilio Cattani (Italy). The Commander's Cross of the Order of Saint Sylvester: March 13, 1939. To Ernesto Adam, of the Diocese of Namur. July 18, 1942. To Dante Castelli (Italy). November 28th. To the Reverend Engineer Doctor Ugo Borghetti, of the Diocese of Orvieto. September 11th. To Nino Cattaneo, of the Archdiocese of Milan. November 17th. To Giovanni Carlo Ottolini, of the Diocese of Chioggia. October 17th. To Angelo Gianotti, of the Archdiocese of Milan. November 25th. To Alfredo Ponticelli, of the Diocese of Grosseto. November 11th. To Antonio Sbisà, of the Diocese of Trieste. November 12th. To Colonel Amodeo Amodei (Rome). November 24th. To Alfredo Tuccillo, of the Diocese of Caltanissetta. November 25th. To Achille Marzarotto, of the Diocese of Vicenza. December 5th. To Egisto Salvetti (Rome).

[*Latin ed. p. 396*]

Acta Apostolicae Sedis - Official Commentary. II. Knighthood in the Order of St. Sylvester, Pope. July 1, 1941. To Mr. Edmondo J. Ryan, of the diocese of Harbor Grace. July 27, 1942. To Mr. Raimondo Arista, of the archdiocese of Palermo. September 2. To Mr. Ermenegildo Colombo, of the archdiocese of Milan. To Mr. Giovanni Modotto, of the archdiocese of Udine. October 16. To Mr. Engineer Architect Ettore Velarde (Peru). October 17. To Mr. Engineer Architect Paolo Linder (Peru). To Mr. Engineer Architect Rocco Yargas Prada (Peru). To Mr. Engineer Architect Guglielmo Payet (Peru). To Mr. Saverio Moretto (Rome). To Mr. Professor Stefano Papadopulos, of the apostolic vicariate of Constantinople. To Mr. Lawyer Pasquale Caianello, of the diocese of Aversa. To Mr. Galeazzo Fierino Martini, of the diocese of Mantova. To Mr. Raffaele Vergara, of the archdiocese of Santiago del Chile. July 23. To Mr. Doctor Giacomo Portovenero, of the archdiocese of Rhodes. July 25. To Mr. Luigi Guidi, of the diocese of Grosseto. To Mr. Angelo Matterà, of the same diocese. July 27. To Mr. Professor Gaetano Bernardi, of the archdiocese of Milan. To Mr. Professor Cesare D'Alessandro, of the diocese of Rieti. To Mr. Doctor Fausto Pecorari, of the diocese of Trieste. November 11. To Mr. Doctor Giovanni Bartoli, of the same diocese. To Mr. Vittorio Busetto, of the diocese of Vicenza. July 25. To Mr. Augusto Caucel i i olo, of the same diocese. To Mr. Giovanni Pivato,

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of the same diocese. To Mr. Siro Secchi (Rome). December 2. To Mr. Baba Varga, of the archdiocese of Siena.

[*Latin ed. p. 397*]

From the Roman Curial Diary, number 397. By order of the Most Holy Father Pius XII, may He reign happily, the following have been appointed:

Secret Chamberlains, extraordinary in number, on the following dates:

March 9, 1939.

Most Reverend Monsignor Ambrogio Gianni, of the archdiocese of Bologna.

Most Reverend Monsignor Oddone Zangolini (Rome).

Most Reverend Monsignor Augusto Moglioni (Rome).

Most Reverend Monsignor Castolo Ghezzi, of the suburbicarian diocese of Palestrina.

March 1, 1911.

Most Reverend Monsignor Gustavo Meinertz, of the archdiocese of Colonia.

March 6.

Most Reverend Monsignor Andrea Boyer-Mas, of the diocese of Carcassonne.

April 25.

Most Reverend Monsignor Antonio Dokoupil, of the archdiocese of Olomouc.

Most Reverend Monsignor Rodolfo Gaideczka, of the same archdiocese.

Most Reverend Monsignor Vincenzo Gaidûsek, of the same archdiocese.

Most Reverend Monsignor Giovanni Janéik, of the same archdiocese.

May 16.

Most Reverend Monsignor Boleslao Petrzelka, of the diocese of Brno.

Most Reverend Monsignor Riccardo Tenora, of the same diocese.

March 25.

Most Reverend Monsignor Carlo Kastner, of the archdiocese of Breslau.

Most Reverend Monsignor Paolo Kirchner, of the same archdiocese.

Most Reverend Monsignor Paolo Ramatscki, of the same archdiocese.

Most Reverend Monsignor Federico Guglielmo Kling, of the archdiocese of Friburgo im Breisgau.

June 19.

Most Reverend Monsignor Giuseppe Schubert, of the archdiocese of Bucharest.

June 26.

Most Reverend Monsignor Nicolò Lauer, of the diocese of Spira.

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July 11.

Most Reverend Monsignor Antonio Funke, of the diocese of Meissen.

August 7.

Most Reverend Monsignor Giovanni Da Silva Cauto, of the archdiocese of São Paulo of Brazil.

August 22.

Most Reverend Monsignor Giovan Battista Lisboa, of the diocese of Campinas.

August 28.

Most Reverend Monsignor Agostino Ruf, of the archdiocese of Friburgo im Breisgau.

Most Reverend Monsignor Carlo Meissner, of the prelature of Schneidemühl.

October 3.

Most Reverend Monsignor Carlo Rothe, of the diocese of Misnia.

October 9.

Most Reverend Monsignor Clemente Fedtke, of the diocese of Danzica.

November 1.

Most Reverend Monsignor Giorgio Simeth, of the diocese of Litomerice.

Most Reverend Monsignor Antonio Vytvar, of the same diocese.

Most Reverend Monsignor Giuseppe Maria Pereira, of the diocese of Guaxupé.

[*Latin ed. p. 398*]

Acta Apostolicae Sedis - 398, 28, Commentarium Officiale, July 1942. Most Reverend Giuseppe Maria Bulart, of the diocese of Barcelona. August 13th: Most Reverend Giuseppe Farkas, of the diocese of Cinque Chiese. September 3rd: Most Reverend Leonardo Mazara, of the diocese of Mazzara del Vallo. Most Reverend Valentino Jiménez-Ghinarro, of the diocese of Salamanca. October 8th: Most Reverend Pietro Severi, of the diocese of Cesena. Most Reverend Giovanni Downey, of the diocese of Kansas City. Most Reverend Carlo Francka, of the same diocese. Most Reverend Carlo Strasburger, of the same diocese. Most Reverend Giacomo Keegan, of the same diocese. Most Reverend Costantino Stella, of the diocese of Vittorio Veneto. Most Reverend Fernando CiciOni, of the suburbicarian diocese of Sabina and Poggio Mirteto. October 15th: Most Reverend Luigi Giachini, of the archdiocese of Fermo. October 29th: Most Reverend Antonio Del Giudice, of the archdiocese of Naples. October 23rd: Most Reverend Francesco D'Uva, of the archdiocese of Amalfi. Most Reverend Sante Perna, of the diocese of Monopoli. October 28th: Most Reverend Giuseppe Dublino, of the diocese of Ivrea. Most Reverend Francesco Sorelli, of the diocese of Tivoli. November 4th: Most Reverend Raffaele Lopez, of the archdiocese

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of Trani. November 19th: Most Reverend Raimondo Curtin, of the diocese of Buffalo. Most Reverend Riccardo Smith, of the same diocese. November 27th: Most Reverend Francesco Napoli, of the diocese of Nardo. December 10th: Most Reverend Luigi Cecchini, of the archdiocese of Camerino. Most Reverend Venanzio Tardella, of the same archdiocese. December 12th: Most Reverend Lorenzo Van den Eerenbeemt, of the suburbicarian diocese of Porto and Santa Rufina. December 17th: Most Reverend Carlo Gyurcsovics, of the diocese of Szatmár. Most Reverend Ludovico Hanzély, of the diocese of Gran Varadino dei Latini. Most Reverend Paolo Borbás, of the same diocese. Extraordinary Chamberlain of the Order of Swords and Mantles, of the rank of 8th class: July 8th, 1939. Mr. Barone Ludovico Pastor, of the Apostolic Administration of Innsbruck. Honorary Chamberlains in the paonazzo (peacock blue) habit, of the rank of 8th class: April 25th, 1941. Most Reverend Leopoldo Hendrych, of the archdiocese of Olomouc. Most Reverend Guglielmo Stenzel, of the same archdiocese.

[*Latin ed. p. 399*]

Diarium Romanae Curiae 399, 1911. Monsignor Luigi Kopal, of the diocese of Brno. » Monsignor Francesco Svábenik, of the same diocese. » » » Monsignor Carlo Zák, of the same diocese. » Monsignor Gregorio Heredia, of the diocese of Cochabamba. June 10th » Monsignor Benedetto Volgner, of the archdiocese of Bucharest. June 19th Monsignor Ferdinando Gomez, of the diocese of Cajazeiras. October 2nd Monsignor Ottavio De Alencar Santiago, of the diocese of Limoeiro. Monsignor Vitale Gurgel Guedes, of the same diocese. » » Monsignor Valentino Ferrari, of the diocese of Santa Maria. November 1st Monsignor Pasquale Gomez Librelotto, of the same diocese. June 27th, 1912. Monsignor Giovanni Bjazié, of the diocese of Sebenico. » » » Monsignor Antonio Sare, of the same diocese. August 6th Monsignor Giuseppe Käsmayer, of the apostolic administration of Tyrnau in Slovakia. » Monsignor Francesco Horváth, of the same apostolic administration. » Monsignor Ludovico Pavetits, of the same apostolic administration. Monsignor Stefano Ravasz, of the same apostolic administration. Monsignor Giovanni Zeppa, of the diocese of Bobbio. October 13th » Monsignor Antonio Battista, of the diocese of Campagna. October 8th Monsignor Agostino Klasz, of the archdiocese of Strigonia. October 23rd » Monsignor Giovanni Campana, of the diocese of Ozieri. November 19th May 16th Chamberlain of honor, supernumerary, of sword and cape, of August 8th. March 9th, 1939. Mr. Paolo Martinucci (Rome). Chaplains of honor, of August 8th: August 13th, 1942. Monsignor Giulio Erdélyi, of the diocese of Cinque Chiese. » Monsignor Antonio Uhi, of the same diocese.

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis – Official Commentary (NECROLOGY!)

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December 9, 1939. Monsignor Emilio Fernando Sauvant, titular Bishop of Etica. June 28, 1940. Monsignor Angelo Diego y Carbajal, titular Bishop of Caloe. May 7, 1942. Monsignor Agostino Aguirre Ramos, Bishop of Sinaloa. July 19. Monsignor Enrico Ritter, titular Bishop of Roso, Prelate of Juruà. Natale de Cleene, titular Bishop of Usula. Monsignor. October 7. Monsignor Guglielmo Finnemann, titular Bishop of Sora. October 26. Monsignor Enrico Gregorio Thompson, titular Bishop of Mundizza. Monsignor Giovanni Battista Rosa, Archbishop of Perugia. October 29. November 1. Monsignor Pasquale Ragosta, titular Bishop of Dioclea. November 13. Monsignor Francesco Giuseppe Monaghan, Bishop of Ogdensburg. Monsignor Martino Tritschler, Archbishop of Yucatán. November 15. Monsignor Francesco Cristoforo Toro, Archbishop of Antioquia and Ierichus. Monsignor Giovanni Oberti, Bishop of Saluzzo. November 23. Monsignor Luigi de Mena, titular Archbishop of Pario. December 7. Monsignor Lorenzo del Ponte, Bishop of Acqui. December 18. Monsignor Dante Munerati, Bishop of Volterra. December 20. Monsignor Antonio Lippolis, titular Bishop of Dionisiade. December 22. Monsignor Giovanni Aerts, titular Bishop of Apollonia. * Died tragically, on an unspecified date.

[*Latin ed. p. 401*]

Year and Volume XXXIV, December 31, 1942 (Series H, Vol. IX) - No. 13. ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY. GENERAL INDEX OF ACTS (Year XXXIV - Series II, Vol. I X).

I - PAPAL ACTS:

* Apostolic Letter, 233.
* Apostolic Constitutions, 25, 121, 185, 326, 361.
* Motu Proprio, 153.
* Chirograph, 217.
* Apostolic Letters, 29, 89, 195, 219, 275, 333, 363.
* Letters, 31, 93, 121, 221, 278, 368.
* Sermons, 5, 167.
* Allocutions, 128, 196, 282, 338, 370.
* Radio Broadcasts, 10, 151, 265, 313.
* Homily, 345.

SACRED CONGREGATION FOR THE EASTERN CHURCH:

* Approbation, 101.
* Provisions for Churches, 298, 376.

Translated by churchlatin.ai, a product of Boyne Archives

SACRED CONGREGATION OF THE COUNCIL:

* Responses, 101, 299.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH:

* Decree, 301.
* Instruction, 347.
* Provisions for Churches, 104, 205, 302.
* Nominations, 150, 302.

II - ACTS OF THE HOLY SUPREME CONGREGATIONS:

*** SACRED CONGREGATION OF THE HOLY OFFICE:**

* Decrees, 22, 148, 149, 200.
* Approvals of books, 37, 100, 375.

*** SACRED CONGREGATION FOR RITES:**

* Liturgical Decrees, 105, 205.
* Decrees in causes of beatification and canonization of the Servants of God, 39, 172, 207, 377.
* Notification, 148.

*** SACRED CONSISTORY CONGREGATION:**

* Decrees, 37, 202, 230, 294.
* Provisions for Churches, 23, 38, 149, 204, 297, 375.
* Designations, 100.

ACTS, Volume X, No. 13. - December 31, 1942.

III - ACTS OF THE SACRED TRIBUNALS:

*** SACRED APOSTOLIC PENITENTIARY:**

* Decrees, 239, 382.
* Response, 210.
* Declaration, 303.

[*Latin ed. p. 402*]

Index generalis 402 acts. APPENDIX SACRA ROMANA ROTA:

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Sentences and Decrees, 57. Citation of edicts, 24, 48, 211, 350, 383. DOCUMENTS OF POPE PIUS XI: Letters, 242, 247, 252. VICARIATE OF THE CITY: IV - Acts. Citation of edict, 177. APOSTOLIC DATARY OFFICES: Diary of the Roman Curia: Solemn audiences, 88, 178, 212, 304, 390. Congregation for the Propagation of the Faith: Nominations, 88. Congregations of Holy Rites: 51, 88, 151, 178, 212, 304, 390. Secretariat of State: Nominations, 52, 119, 179, 213, 305, 351, 391. Necrology, 56, 88, 152, 184, 312, 400. Instruction, 113. PONTIFICIAL COMMISSION FOR THE CATHOLIC BIBLE: Response, 232. PONTIFICIAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS: Responses, 50, 241. SECRET VATICAN ARCHIVES: Letter, 384. * For a more detailed inquiry, the following distinct listing is provided: Protectors granted to Cardinals, 52, 179, 213, 305, 391. Bishops assisting the Papal Throne: 52, 179, 213, 305, 392. Consultants appointed: S. O. for the Eastern Church, 52; S. O. for Liturgy, 305; S. O. for Foreign Affairs, 179; Secretariat of State, 351. Officials who have resigned: In the Holy Tribunal of the Apostolic Signature, 213; In the Congregation, 213. Apostolic Notaries ad instar: 52, 180, 213, 306, 392. Advocates of the Holy Consistory, 179. Prelates voting in the Apostolic Signature: 213. Prefect of the Swiss Guard, 179. Domestic Prelates: 53, 180, 214, 306, 393. Secret Chamberlains above the number: 119, 214, 351, 397. Secret Chamberlains with sword and tassel, n.s.: 120, 216, 398. Chamberlains of honor in uniform: 120, 216, 332, 398. Chamberlains of honor with sword and tassel, n.s.: 120, 216, 352, 399. Secret honorary chaplains: 216, 399. Honorary chaplains outside the city: 120, 216. Members of the Pontifical Academy of Sciences: 213, 392. From the Order of Christ: Grand Crosses, 307, 394; Plaques, 181; Commendators with plaques, 3107; Commendators, 181; Knights, 181. From the Order of Saint Gregory the Great: Grand Crosses, civil division, 181, 307; Plaques, civil division, 53, 307; Commendators with plaques, civil division, 53, 181, 308, 394; military division, 395; Commendators, military division, 182; civil division, 54, 181, 308, 394; Knights, military division, 309, 395; civil division, 54, 182, 309, 395. From the Order of Saint Sylvester: Grand Crosses, 54, 182, 309; Commendators with plaques, 310, 395; Commendators, 54, 182, 310, 395; Knights, 55, 182, 311, 396.

[*Latin ed. p. 403*]

II. INDEX OF DOCUMENTS ARRANGED IN CHRONOLOGICAL ORDER

I. ACTS OF POPE PIUS XII

I. APOSTOLIC LETTERS

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PAGE 1941, November 23: Of no small importance. – To the Most Reverend Brothers Daniel Rivero, Archbishop of Sucre, and other Bishops and Ordinary pastors of Bolivia, peace and communion with the Apostolic See: concerning the cause of seminaries and the proper instruction of the clergy.

233 1941, June » October » » » » November » » ») » December 28: Of Sathmar and of Oradea Mare (of the Latins and others). – The Dioceses of Sathmar and Oradea Mare (of the Latins), hitherto equally united, are separated; and another ecclesiastical circumscription is established in that region.

28 16: Of Bandoeng. – The Apostolic Prefecture of Bandoeng on the island of Java is raised to the rank of Apostolic Vicariate.

185: Of Soerabaia. – The Apostolic Prefecture of Soerabaia is erected as an Apostolic Vicariate.

187: Of Poerwokerto. – The Apostolic Prefecture of Poerwokerto is erected as an Apostolic Vicariate of the same name.

8: Of Caebuana (Tagbilaran). – A portion of the territory of the Archdiocese of the Most Holy Name of Jesus, that is, Caebuana, is separated from it, from which a new Diocese is erected, to be called Tagbilaran, a suffragan of the same Archdiocese of Caebuana.

25 15: Of Denver (Pueblo). – A portion of the territory of the Diocese of Denver is separated from it, from which a new Diocese, "Pueblo," is erected.

190: Of the Holy Faith – Of Denver (Denver). – The Diocese of Denver is separated from the ecclesiastical Province of the Holy Faith, and a new ecclesiastical Province of Denver is erected, raised to the metropolitan rank by the same Denverian Church, and formed by the cathedral churches of Cheyenne and Pueblo, which are constituted as its suffragans.

192? 20: Of Belo Horizonte (Oliveira). –

II. APOSTOLIC CONSTITUTIONS.

[*Latin ed. p. 404*]

Index 1942 » March, April, June, September. A list of documents, arranged in order, from May. A part of the territory of Bellohorizontina is separated and a new Diocese is established, "Oliveirensis," a suffragan of the Metropolitan Church of Bellohorizontina. 28 Mariannensis and Juiz de Fora (Leopoldinensis). - A part of the territory is separated from the Archdioceses of Mariannensis and the Diocese of Juiz de Fora, and a new Diocese is subsequently established, Leopoldinensis. . . . . 29 De Beni (De Pando). - A part of the territory is separated from the Apostolic Vicariate "de Beni" in Bolivia, and a new Apostolic Vicariate is subsequently established under the name "de Pando." 9 De Bobo-Dioulasso and Oth-

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ers (Gaoensis). - Parts of the territory are separated from the Apostolic Vicariates of Bobo-Dioulasso, Ouagadougou, and Bamako, in French West Africa, and a new Apostolic Prefecture "Gaoensis" is subsequently established. . De Fengsiangfu. - The Apostolic Prefecture of "Fengsiangfu," in China, is elevated to the rank of Apostolic Vicariate, retaining the same name and boundaries. . De Beni. - The Apostolic Vicariate of Beni in the Republic of Bolivia is separated, and a new Apostolic Vicariate of Reyes is established. III 1942, chronologically: 12, 121, 326, 329, 330, 332, 361 - *MOTU PROPRIO* Summo solacio. - To all priests celebrating the Eucharistic Sacrifice, the faculty of the altar privilegiati is granted for one year. . . 153 IV - *CHIROGRAPHUS* 1942, June 27. In the Vatican City, the Institute for the Protection of Religious Works of Charity is founded. . 217 V - *LITTERAE APOSTOLICAE* 1941, July, August, December; 1942, January. To the Roman Pontiffs. - The temple-sanctuary dedicated to the Most Sacred Heart of Jesus in the city of Zagrabiensi is adorned with the privileges and dignity of a Minor Basilica. 15 Of the Republic of Argentina. - The title and privileges of a Minor Basilica are granted to the temple dedicated to Our Lady of the Most Holy Rosary, in the city of Tucumanensi, to the brothers of the Order of Preachers. . . . . 28 In the city of Bononiensi. - The temple dedicated to Saint Martin, Bishop, Confessor, and Doctor of the Church, or the sanctuary of the Virgin Mary of Mount Carmel, in the city of Bononiensi, granted to the Order of the Brothers of Carmel, is adorned with the honors of a Minor Basilica. To God through the natural order. - Saint Albertus Magnus, Bishop, Confessor, and Doctor of the Church, is declared the heavenly patron of the students of the natural sciences. Diocese of Sinaloensis. - The parish church of expiation 29, 31, 32, 89.

[*Latin ed. p. 405*]

Index of documents arranged in chronological order:

February 28, 1942: The church dedicated to the Immaculate Virgin, located in Mazatlán, within the boundaries of the Sinaloa diocese, is granted the title and honors of a Minor Basilica.

April 4: The church of Saint Lawrence the Martyr in the town of "Monticelli d'Ongina" in the Fidenza diocese is elevated to the title and dignity of a Minor Basilica.

December: A church dedicated to Saint Isidore, Bishop of Hispalis and Doctor of the Church, in the city and diocese of León, is granted the title and privileges of a Minor Basilica.

December: The association of Catholic women and girls for missions, located in Pfaffendorf, in the Treves diocese, is granted the title of "Pontifical."

May 1: In the Vitoria diocese, the Blessed Virgin Mary, under the title of

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"de Uribarri," venerated in the town of "Durango," is declared the heavenly patron of the entire Durango archpresbyteral region.

August 8: The Blessed Virgin Mary Immaculate is chosen as the heavenly patron of the Military Vicariate of the United States of America.

June 7: The Blessed Virgin Mary "Consolata" is proclaimed the principal heavenly patron of the city of Turin.

June 12: Saint William, Abbot, founder of the Abbey and Monastery of Mont Virgin, is declared the principal patron of the Irpinia region.

August 5: The shrine of Our Lady of "Monteallegro," in the Clavareh diocese, is elevated to the title and honors of a Minor Basilica.

September 12: The shrine of Saint Mary, commonly known as "del Sasso," near the town of "Bibbiena," within the boundaries of the Arezzo diocese, is granted the title and privileges of a Minor Basilica.

September: In the Philippine Islands, the Blessed Virgin Mary is declared the primary patron under the title of the Immaculate Conception, and also the universal patron, while Saint Agnes and Saint Rose of Lima are declared secondary patrons.

The shrine of the Blessed Virgin Mary, Help of Christians, in "Zo-sé," within the boundaries of the Apostolic Vicariate of Shanghai, is designated a Minor Basilica.

[*Latin ed. p. 406*]

Index of 406 documents arranged in chronological order.

VI - LETTERS

1941

June 29 » September 2 » November 21

1942

January 19 » February 28 » March 7

April 29 » May 16 » June 18 » August 18 » November 18

With heartfelt joy, we heard. - To the Most Reverend and Eminent Cardinals, and to the Most Reverend Archbishops and Bishops of Spain... 224

We congratulate you greatly. - To the Most Reverend Father Dominic, Deacon of Saint Apollinaris, Cardinal of the Holy Roman Church, Prefect of the Sacred Congregation for the Discipline of the Sacraments, celebrating the fiftieth year since the beginning of his priesthood. 34

Five decades. - To the Most Reverend Father Adolf, titular Archbishop of Saint Agnes outside the walls, Cardinal of the Holy Roman Church, Bertram, Archbishop of Breslau, having been co-opted to the highest Senate of the Church twenty-five years ago. 93

With particular affection. - To the Reverend Father Fidel of Stotzingen,

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Abbot Primate of the Order of Saint Benedict, having completed ten years since the taking of his religious vows. 35

At the close of the third century. - To the Reverend Father Peter Boisard, General Moderator of the Society of Priests under the Vicariate of Saint Sulpice: founded by the same Society at the close of the third century. 94

Since those who are devoted to sacred and human disciplines... - To the Reverend Father Martin Stanislaus Gillet, Master General of the Order of the Friars Preachers: concerning Saint Thomas Aquinas, the patron of all Catholic schools, and concerning Saint Albert the Great, a cultivator of the physical sciences, recently given... 96

Expenses. - To the Reverend Father Anthony Torres, Director of the Pontifical College of Spain in the City: in the fiftieth year since the founding of the same College... 124

While the century of arms... - To the Most Reverend Father Aloysius, Cardinal of the Holy Roman Church, Maglione, concerning public affairs of the Church: public supplications are indicated to promote the peace of the people. 125

After the completion of five decades. - To the Reverend Father Wlodimir Ledóchwski, General Prefect of the Society of Jesus, and to the Moderators and students of the Pontifical Seminary and University of Comillas: on the occasion of the tenth anniversary since the founding of the same Seminary... 228

At the close of the eighth century. - To the Reverend Father Joseph Ramir Marcone, Abbot of Mont Virgin: at the close of the eighth century from the death of Saint William, founder of the same Mont Virgin Abbey and Sanctuary. 278

We have learned of you and your companions. - To the Reverend Father Ambrose Giner, Abbot-Prelate of the Regular Canons of Novaeella: at the close of the eighth century from the founding of the Novacellense Monastery. 280

At the close of the tenth century. - To the Reverend Father Fidel of Stotzingen, Abbot Primate of the Order of Saint Benedict: for the sacred solemnities to be celebrated at the close of the tenth century from the death of Saint Odo, Abbot of Cluny. 368

[*Latin ed. p. 407*]

Index of documents arranged in chronological order:

407 V I I - SERMONS

1941 December

1942 May

» » » » » 24

Translated by churchlatin.ai, a product of Boyne Archives

On this sacred vigil of the Holy Nativity. - To His Most Holy Father, Pope Pius XII, delivered on the eve of the Nativity of Our Lord Jesus Christ, in the presence of the Most Reverend Cardinals and Most Reverend Bishops and Prelates of the Roman Curia.

14

Beloved children of the City, hear me. - From the Supreme Pontiff, Pope Pius XII, delivered during Mass in the Basilica of Vatican, over the tomb of the Blessed Peter, Prince of the Apostles, on the feast of the Ascension of Our Lord Jesus Christ, before the people of the City, celebrating the twenty-fifth year since the beginning of his episcopate.

167

VIII - ADDRESSES

To the Parish Priests of the City and the Preachers of the sacred season of Lent: concerning the exposition of the truths of the Apostles' Creed:

I. Delivered on February 25, 1941.

II. Delivered on February 17, 1942.

June 2

To the Most Reverend Cardinals, on the feast of Saint Eugene I, Pope.

September 20

To the men from the Catholic Action, gathered in Rome from the dioceses of Italy.

October 1

To the Prelates, Auditors, and other officials and administrators of the Sacred Roman Rota, as well as the Advocates and Procurators of the same Tribunal.

3

To the members of the Italian Society for the Advancement of Sciences, who held their 41st Congress in Rome.

November 12

To the distinguished men, who, as cultivators of the noble disciplines of mathematics, held a congress from all nations in Rome.

December 17

To the Ambassador of Spain.

128

137

196

282

338

343

Translated by churchlatin.ai, a product of Boyne Archives

370
372

IX - RADIO BROADCASTS

1941 December
1942 May
» September » October
24
In the dawn and in the light. - From the Supreme Pontiff, delivered on the eve of the Nativity of Our Lord Jesus Christ, to the entire world.
10
13
Surrounded by faithful participation. - From the Most Blessed Father, delivered to the entire world, marking the twenty-fifth year since the beginning of his episcopate.
154
7
Reverend Brothers. - Sent by the Most Blessed Father, to the faithful of Brazil, gathered in the city of São Paulo for the 4th Eucharistic Congress.
265
And in the Lusitanian language, the Italian version.
270
31
More than once. - From the Most Blessed Father, sent to the faithful of Portugal, for the sacred celebrations in honor of the Blessed Virgin Mary, who is venerated in the town of Fatima.
313
And in the Lusitanian language, the Italian version.
319

[*Latin ed. p. 408*]

408 Index of documents arranged in chronological order, page 1942. November 26. Venerable brothers. – To the faithful gathered for the Eucharistic Congress in the city of San Salvador in America and throughout the Republic. 353 X – PRAYER. October 31, 1942. Consecration to the Immaculate Heart of Mary. . . 345 II – ACTS OF THE HOLY CONGREGATIONS. I – SUPREME HOLY CONGREGATION OF THE HOLY OFFICE. January 16, 1942. Decree. Concerning precautions according to canon 1061. » February 6 » March 23 » » March 26 Decree. It is forbidden to clerics to consult with those who practice radiesthesia concerning the circumstances and events of persons. » » » April June

Translated by churchlatin.ai, a product of Boyne Archives

» December 22 100 148 » 148 17 Decree. Concerning the preliminary censorship of books of piety. . . 149 12 Decree. Concerning certain precautions to be observed in matrimonial causes of impotence and consummation. 200 16 Decree. Proscription of a book. 375 II – HOLY CONGREGATION CONSISTORIAL OF Feretrana and Biturgensis. Decree. Concerning the boundaries of dioceses. 1942 January » » 17 Of the Most Holy Virgin Mary of Monte Oliveto Maggiore. Decree. Concerning the governance of the nullius abbey of Saint Mary of Monte Oliveto Maggiore. » March 12 Of the Most Holy Virgin Mary of the Most Holy Rosary, or Pompeiana. Decree concerning the governance of the Pompeian Prelature "nullius" with the Pontifical Sanctuary of the Most Holy Virgin Mary. » » 14 Paderbornensis - Eildesheiensis. Decree. Concerning changes. » » April May » » » June 3 37 230 203 202 18 Labacensis and Tergestinae. Decree. Concerning boundaries. . . 231 2 Agriensis-Cassoviensis. Decree. Concerning the change of boundaries. 294 23 Quinque Ecclesiensis-Veszprimiensis. Decree. Concerning the abbey "nullius" of Saint Paul of the City - Amerinae. Decree. Concerning separation and union. 296 III – HOLY CONGREGATION OF THE COUNCIL. 1941 1942 July February 13 23 101 299

[*Latin ed. p. 409*]

Index of documents arranged in chronological order: 409 IV - SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, page 1942. June 9, concerning Ouagadougou - Ghardaia. - Decree. Concerning the dismemberment and union [of dioceses]. 301. Instruction. Concerning the establishment of new Apostolic Prefectures or Vicariates Apostolic or Dioceses. 347. V - SACRED CONGREGATION FOR RITES. 1941, November; 1942, January; February; March; April; May; July; August. 16. Andegaven. - Decree concerning miracles for the beatification of the Venerable Servant of God, Joan Delanoue, foundress of the Congregation of St. Anne of Providence. 28. Portugallen. - Decree concerning the introduction of the cause for the beatification of the Servant of God, Mary of the Divine Heart, formerly Mary Droste zu Visehering, of the Congregation of Sisters of Our Lady of Charity of the Good Shepherd. 9. Of the City and the World. - Decree. Concerning matters to be included in the Roman Breviary and Missal by one or more Supreme Pontiffs. 11. Lucionen. - Decree concerning miracles for the canonization of the Blessed Louis Martin Grignion de Montfort, Founder of the Society of Priests of the Sacred Heart of Mary and of the Society of the Sisters of the Sacred Heart of Mary. Andegaven. - Decree concerning the introduction of the cause for the beatification of the Venerable Servant of God, Joan Delanoue, foundress of the Congregation of St. Anne of Providence. 13. Rome or Sabina. - Decree concerning the introduction of the cause for the beatification of the Servant of God, Bernard Mary of Jesus, General Superior of the Congregation of Clerics of the Holy Cross

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and Passion of Our Lord Jesus Christ. 17. Brentwooden, or St. Andrew and Edinburgh. - Decree concerning the introduction of the cause for the beatification of the Servant of God, Mary Francis of the Five Wounds, formerly Margaret Sinclair, professed Sister of the Order of St. Clare. 17. Of the City and the World. - Decree. Concerning the sanctuary lamp of the Most Holy Sacrament and the lights to be used in the sacred functions. 15. Milan. - Decree concerning miracles for the beatification of the Venerable Servant of God, Contardo Ferrini, a layperson, professor at the Papal Athenaeum, and others. 1. Decree. Concerning functions for the deceased. 10. Turin. - Decree concerning the introduction of the cause for the beatification of the Servant of God, Mary Clotilde of Savoy, widow of Napoleon. 2. Oalaritana. - Decree concerning the resumption of the cause for the canonization of the Blessed Ignatius of the Lion, a confessor, a lay professed of the Order of the Minor Capuchins. 39, 41, 105, 41, 46, 172, 207, 112, 174, 205, 377, 380.

[*Latin ed. p. 410*]

Index documentorum chronologico ordine digestus 410 III - ACTA TRIBUNALIUM I - SACRA PAENITENTIARIA APOSTOLICA (Officium de Indulgentiis) p. 1942 » » » » Iunii 10. Responsum. De privilegio sacerdotibus concesso in Motu Proprio « Summo solacio ». Iulii 20. Decretum. Indulgentiae augentur tactui paenitentialis virgae adnexae. » » Decretum. Augentur facultates circa indulgentiarum concessionem. Sept. 22. Declaratio. - Circa indulgentiam plenariam Crucifixis adnexam, solummodo in articulo mortis lucrandam. Dec. 23. Decretum. Indulgentia plenaria conceditur piam invocationem recitantibus aërearum incursionum tempore. 210 239 240 303 382 II - SACRA ROMANA ROTA 1942 » Ian. » » Febr. » » » Iunii Oct. Nov. Sententiae editae anno 1941 57. Decreta in causis aliter eodem anno finitis. . . . 78. Citationes edictales: 17 Mediolanen. - Nullitatis matrimonii (Richter-Lorioli). 24 29 Heliopolitana. - Nullitatis matrimonii (Iskasdar Al Alam-Samaan Rahi). 48 20 Vicariatus Apostolici Aegypti. - Nullitatis matrimonii (Giuliano-Giuliano). 49 19 Parisien. - Nullitatis matrimonii (Mallez-Broehet). . 211 29 Parisien. - Nullitatis matrimonii (Du Jeu - Baude). 350 19 Niirsin. - Nullitatis matrimonii (Buccbi Accica - Orsini). 383 IV - ACTA OFFICIORUM I - DATARIA APOSTOLICA 1942 Ian. 1. Instructio. De observandis a Revmis Ordinariis quum ab Apostolica Dataria collationem petant beneficiorum non consistorialium, quae ad normam iuris Apostolicae Sedi sint reservata vel devoluta. . . . 113 II - PONTIFICIA COMMISSIO DE RE BIBLICA 1942 Iulii 6. Responsum. De experimentis ad prolytatum. . . . 232.

[*Latin ed. p. 411*]

Index of documents arranged in chronological order:

411 III - PONTIFICIAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS. 1942, January, July 31. Responses

Translated by churchlatin.ai, a product of Boyne Archives

to proposed questions. 27. Responses to proposed questions. 50. 241 IV - SECRET VATICAN ARCHIVES. 1942, November 1. Letter 384. V - APPENDIX I - DOCUMENTS OF POPE PIUS XI. Concerning the Promotion of the Catholic Action. 1930, 1934, 1939. December 4. To the Bishops of Argentinae. - Letter to the Venerable Brothers, Joseph Bottaro, Archbishop of Bonaërensem, and other Archbishops and Bishops of the Republic of Argentina. February 14. We have received your most esteemed letters. - Letter to the Most Reverend Father, Ismaël Perdomo, Archbishop of Bogotensem, and other Archbishops, Bishops, and local Ordinaries of the Republic of Colombia. January 18. With singular pleasure. - Apostolic Letter to the Venerable Brothers, the Archbishops, Bishops, and other Ordinaries of the Philippine Islands. 242 - 247. 252 II - URBAN VICARIATE TRIBUNAL. 1942, May 15. Summons by edict: Romana. - Regarding the nullity of marriage (Giordano-Servadio). 177.

[*Latin ed. p. 412*]

INDEX OF NAMES I. - INDEX OF NAMES OF PERSONS (NAMES WRITTEN IN THE ACTS ARE OMITTED)

A:
Abels C, 184.
Acito E., 311.
Acquista C, 393.
Acquistapace A., 307.
Adam E., 395.
Adanti A., 312.
Addeo F. A., 297.
Adragna L., 310.
Aebischer U., 395.
Aerts G., 400.
Agostini O., 179.
Agostini D., 311.
Aguirre Ramos A., 399.
Aksamovic A., 150.
Albanesi A., 150.
Albertus Magnus (S.), 89, 96.
Alcini I., 53.
Aldrighetti C, 53.
Ali S., 120.
Allen F. A., 306.
Allorio C, 297.
Aloisi Masella B., 121, 326.

Translated by churchlatin.ai, a product of Boyne Archives

Aloysi V., 309.
Altuve Carrillo L., 310.
Alvino S., 309.
Amadei P., 120.
Amato P., 394.
Amici D., 216.
Ammerlaan N. L. A., 393.
Amodei A., 395.
Amoni A., 397.
Ancillotto C, 54.
Anfossi F., 306.
Angelini L., 310.
Angioni V., 53.
Antamoro G., 182.
Antiliei F., 309.
Antonelli C, 182.
Antonelli M., 184.
Antonini C, 182.
Aquilina C. F., 183.
Aragno E., 351.
Aranha Pereira L., 183.
Argenteri P., 119.
Arista R., 396.
Arnold G. R., 53.
Artana D', 120.
Arteaga E., 23.
Arze Quiroga E., 183.
Aspe T., 376.
Auricchio L., 308.
Ayòub F., 376.
Bartholome P., 23.
Bartoli G., 396.
Barton di Dobenin V., 395.
Basso A., 55.
Bastianetto C, 216.
Battaglia A., 120.
Battaglia P., 120.
Battibocca V., 181.

Translated by churchlatin.ai, a product of Boyne Archives

Battista A., 399.
Baud I., 104.
Baude G., 350.
Baudrillart card. E. M. A., 184.
Bauer E., 393.
Bavona G., 183.
Beccegato E., 298.
Belli A., 55.
Ballotti A., 55.
Bertrán Manrique E., 308.
Bent G. J., 53.
Benziger L. M., 312.
Berardi F., 351.
Berbantini G., 352.
Bernardi F., 52.
Bernardi G., 396.
Bernardo Maria di Gesù (S. D.), 51, 172.
Bernareggi A., 52.
Bernetti Evangelista C, 120.
Berni G., 308.
Berti A., 54.
Bertonelli G., 53.
Bertram card. A., 93.
Betti G., 352.
Bettoni P., 311.
Biancardi G., 182.
Baca G., 309.

[*Latin ed. p. 413*]

personarum 413 Bianchenotti G. B., 120. Bruzzi D., 120. Bucchi Accica - Orsini, Biancheri E., 307. 383. Bierwagen O. G. M., 182. Bucciantini L., 184. Bignardi P., 180. Buglioni G., 55. Bilz G., 393. Bulart G. M., 397. Binz L., 376. Buonaiuti E., 375. Biron A., 309. Buoni L., 311. Bjazic G., 399. Burges G., 54. Blanc E., 213. Busch F., 23. Bochenek G., 215. Boggiani card. T. P., Busetto V., 396. Busti M., 180. 88. Boggio R., 181. Bohacevskyj O., 299. Boisard P., 94. Bonacina A., 310. Bonacini G., 351. Gabán T., 392. Bonada G., 53. Cabrini F. S. (B.), 304. Bonatto G., 351. Caccia Dominioni card. Bonetto O., 395. C, 52, 305, 391. Bonino G. B., 213. Cadi N., 152. Bonomi G., 55. Cafasso G. (B.), 390. Bontempi A., 307. Cagiano de Azevedo A., Borbás P., 398. 182. Borea A., 307. Caianello P., 396. Borelli F., 398. Caicedo I., 297. Borghetti TT., 395. Caillot

Translated by churchlatin.ai, a product of Boyne Archives

A., 392. Boscardita M. B. (S. D.), Calabresi R., 308. 152. Calcagno V., 180. Bosci T., 120. Caleri M., 352. Boselli G., 181. Galvanico A., 393. Boson G., 215. Campana G., 399. Bottaro I., 242. Campanella A., 55. Botti G., 120. Canali card. N., 179, 305. Bour L. J., 352. Cancarini D, 311. Boyer Mas A., 119, 397. Cane E., 54. Boylan I. F., 376. Cannone S., 52. Brandstaetter L., 119. Cantoni C, 183. Brault J. D., 53. Canziani C, 215. Breckel G. J., 306. Capitanio B. (B.), 151. Brigida D., 183. Caprio G., 392. Brini M., 216. Capucci G., 55. Brinkman N. V., 180. Car acci D., 180. Brioschi P., 149. Caracciolo di Forino M., Bríscese V., 119. 182. Brochet M., 211. Carapelle A., 309. Brom G. E., 182. Cardarelli S., 352. Brown E. F., 53. Cardozo D., 214. Brndaglio V., 56. Caristia C, 183. Brumat V., 311. Carlucci G., 183. Carroll H. J., 352. Cartoni P., 311. Caruso L., 180. Casabianca F., 119. Casaroli D., 52. Casas Briceüo J. M., 212. Casazza L., 54. Casey G. R., 306. Casonato G., 351. Casoria G., 215. Cassidy G. C, 120. Cassoni A. O., 182. Castelbarco Albani A., 394. Castelli A., 54. Castelli D., 395. Casuccio G., 215. Catanea F., 55. Catarella A., 23. Cattagni M., 312. Cattaneo N., 395. Cattani A., 395. Caubert G. (S. D.), 152. Caucchiolo A., 396. Cavazzana G., 53. Cecchini L., 398. Cecchini T, 352. Ceccopieri R., 182. Celli S., 351. Ceroni G., 120. Cervone A., 352. Charlier L., 37, 148. Chawke M. W., 307. Chenu M. D., 37, 148. Chevrier A. (S. D.), 51: Chiantera G., 215. Chiaravalle C, 183. Chiaromonte A., 120. Chiasson P., 56. Chiesa U., 393. Cicconetti G. B., 181. Ckconi G., 306. Cicioni F., 398. Cicognani H. I., 190, 193. Cierniak A., 215. Ciocchi G., 311. Cirer Carbonell F. A. (S. D.), 151. Clarke G. F., 306. Clementi G., 214. Clerc A. (S. D.), 152. Index nominum

[*Latin ed. p. 414*]

414 Index: Clotilde Maria, a widow from Sabaudia, named Napoleone (no date), 304, 377. Coassolo A., 309. Colasi F., 311. Colignon A., 298. Colle L., 311. Colli E., 179. Colombo E., 396. Colongo M., 55. Colongo T., 55. Colonna C, 310. Colosso L., 55. Comandini F., 215. Combettes G., 214. Comi A., 54. Conforto F., 119. Consiglio R., 307. Conti A., 180. Conti D., 310. Cordeschi D., 351. Cordovani M., 351. Corradi G., 308. Corrigan G., 312. Corsaro A., 310. Corsten G., 214. Costantini C, 179. Costantini G., 52. Costeira P. G., 307, 393. Courbier P., 213. Craig Fletcher D., 180. Craveri S., 183. Crepin E, 152. Crivicci F., 180. Cros G., 214. Oro, in Velia, E., 180. Cruse G., 180. Cselényi G., 120. Òule P., 205. Cullinane E. M., 306. Curmaci C, 119. Curtin R., 398. D'Amato M., 311. D'Amico S., 181. D'Angelo P., 216. Danglmayr A., 150. D'Aquila E., 308. D'Araquy G., 214. D'Archino A., 55. Da Silva Cauto G., 397. Dasso D., 120. De Alencar Santiago O., 399. Debeljak I., 393. De Bengy A. (no date), 152. de Berzo I. (no date), 52. De Blasi D., 213. de Castro Meireles A. A., 152. De Castro y Alonso E., 149. de Cleene N., 400. De Filippis F., 376. De Francisci S., 120. De Jesus y Sousa A., 204. De la Fuente E., 310. Delanoue I. (V.), 39, 46. de las Barcenas y Lopez-Mollinedo D., 372, 390. de la Vaissière G., 214. Del Giudice A., 398. dell'Aquila D., 312. Delort A., 213. del Ponte L., 400. Del Vecchio E., 308.

Translated by churchlatin.ai, a product of Boyne Archives

Del Vescovo L., 55. Del Vescovo U., 184. De Martini A., 308. de Mena L., 400. De Nicola G., 119. De Oliveira Penna R., 23. de Pfyffer d'Altishofen E., 179. de Riverieulx de Varax E. M. L., 309. de Rodât M. G. E. (B.), 391. De Rossi G., 216. Despatures M., 302. de Stotzingen F., 35, 368. D Dablanc M., 214. D'Agostino A., 53. D'Alessandro C, 396. Dalla Vecchia G., 53. D'Alton I., 150. de Sury d'Aspremont G., 181. de Velics L., 181. Dezani S., 395. Diaz y Cia E., 23. Di Battista A., 183. Diego y Carba jal A., 399. Diepen A. F., 204. di Flue N. (B.), 304. Di Fulio Bragoni C, 394. Di Gaetano S., 306. Di Gaspero C, 215. di Giorgio, S., 309. di Mallinckrodt P. (no date), 391. Di Vaira F., 182. Dobson R., 56. Dokoupil A., 397. Dominik C, 88. Donati C, 312. Donders P. (no date), 212. Donetti V., 216. Donini A., 55. Dotti P., 183. Downey G., 398. Dragonetti E., 55. Drius F., 215. Droste zu Visehering C, 42. Droste zu Vischering M. (Maria dei S. Cuore di Gesù) (no date), 41, 151. Dubler E., 352. Dublino G., 398. Duchiewicz R., 215. Ducoudray L. (no date), 152. Duimich G., 55. Du Jeu-Baude, 350. Dunn G. V., 306. D'Uva F., 398. Echemique Gandarillas F., 394. Eich I., 205. Equizi G, 53.

[*Latin ed. p. 415*]

personarum 415
Fumasoni Biondi card. P., 179.
Funke A., 397.
Puntò P., 119.
Gillet M. S., 96.
Giner A., 280.
Ginisty C. M. A., 204.
Giordano-Servadio, 177.
Giorgi A., 311.
Giovanna Francesca della Visitazione (Michelotti A.) (S. I.), 391.
Girardi G. B., 152.
Girod A., 308.
Giuliano H., 49.
Giulietti E., 119.
Glattfelder G., 213, 298.
Gmelch G., 214.
Gomez Fe., 399.
Gomez Fo., 376.
Gomez Librelotto P., 399.
Gonon G. B., 152.
Gonzales I. E., 204.
Goretti M. (S. D.), 390.
Gori Mazzoleni M., 120.

Translated by churchlatin.ai, a product of Boyne Archives

Gorman T., 180.
Goumans I. H., 104.
Gozzani T., 172.
Grady G. L, 120.
Grametti E., 175.
Gramondo G., 56.
Grassi G. (S. D.), 390.
Graziani A., 311.
Grella S., 310.
Greppi P., 55.
Gressel G., 306.
Grignion da Montfort L. M. (B.), 44, 51.
Grison G., 56.
Griva G. C, 55.
Gröber C, 392.
Guariglia R., 88.
Guerrucci C., 215.
Gugliada F., 120.
Guicciardini Corsi Salviati G., 308.
Guidi G., 395.
Guidetti A., 182.
Guidi L., 396.
Guillemé M., 152.
Guiot G., 56.
Gulielmus Abbas (S.), 277, 278.
Gummer A. I., 205; Gunnarson I., 205.
Index
Erdélyi G., 399.
Errazuriz Dvalle G., 394.
Eustocchio Verzeri M. (S. D.), 212.
Evrard I., 297.
nominum
Facchini A., 55.
Fagan G. J., 306.
Falconi F. B., 351.
Fantosati A. (S. D.), 390.
Farkas G., 397.
Faroud F., 302.

Translated by churchlatin.ai, a product of Boyne Archives

Farsetti C., 183.
Fasano M., 351.
Fattorusso G., 216.
Faustini L., 55.
Fazzi I., 120.
Fedele G., 215.
Fedrizzi G. B., 215.
Fedtk> G., 397.
Felker A. G., 309.
Ferrari L., 215.
Ferrari V., 399.
Ferraris G., 215.
Ferretti G., 181.
Ferrini O. (S. D.), 51, 174, 212.
Filia D., 392.
Finazzi G., 181.
Finnemann G., 400.
Fiore U., 183.
Fiorentini A. A., 312,
Fiorenzuola B., 53.
Flagella D., 55.
Fonte V., 180.
Forconi R., 52.
Foresi P., 310.
Formanek R., 88.
Fossati M., 55.
Francesca delle Piaghe di Gesù (S. D.), 391.
Francka C., 398.
Frangipani G., 310.
Frediani L., 352.
Frings I., 204.
Froeschl P. A., 395.
Fulvi G. A., 183.
Gadowski V., 215.
Gaffney E. R., 119.
Gagliardi M., 183.
Gaglio C., 214.
Gaglione G., 55.

Translated by churchlatin.ai, a product of Boyne Archives

Gahs A., 393.
Gaibissi A. L., 308.
Gaideczka R., 397.
Gaidûsek V., 397.
Galeazzi P., 392.
Gali S., 312.
Gallagher G. A., 306.
Galland A., 393.
Galli G., 310.
Gallizioli G., 215.
Gallucci D., 119.
Ganna A., 56.
Ganora P., 311.
Garate F. (S. D.), 51.
Garavini T., 181.
Garcia I., 204.
Garcia Sineriz G., 213.
Gardini A., 54.
Garicoïts M. (B.), 51.
Gariel M., 309.
Garufaloff I., 299.
Gaviria E., 183.
Gerard Y., 53.
Gerarda a Calvario, 44.
Gerosa V. (B.), 151.
Ghezzi A., 182.
Ghezzi C, 397.
Ghezzi P., 38.
Giachini L., 398,
Gianni A., 397.
Gianni G., 307.
Gianotti A., 395.
Giardina P., 297.
Gierse G., 392.
Giertz U., 214.
Gigli A., 352.
Guardi G. (S. D.), 391.

Translated by churchlatin.ai, a product of Boyne Archives

Gilbert E., 306.

[*Latin ed. p. 416*]

416 Index
Gurgel Guedes V., 399.
Guttilla O., 351.
Guy I., 375.
Gyurcsovics C, 398.
Janssen A., 304.
Jaramillo Tobón A. I., 38.
Jaroúski L., 215.
Jasparre D., 180.
Javarone L., 308.
Jedin G., 393.
Jeszenak G., 393.
Jiménez-CMnarro V., 398.
Johnson G. W., 394.
Jorio card. D., 34, 392.
H
Habozian M., 298.
Hafey I., 376.
Hanauer S., 56.
Hanzély.L., 398.
Harada K., 178.
Hardy F. J., 306.
Harmat A., 182.
Hartley I., 23.
Harty I.,- 38.
Hayes G. 0., 306.
Haze M. T. (S..D.), 151.
Healy G. J., 306.
Heere T. E. A., 309.
Hendrycb L., 398.
Heredia G., 399.
Hettinger E., 23.
Heymans C, 213.
Hoban F., 375.
Hogan G. M., 53.
Holland T. P., 53.

Translated by churchlatin.ai, a product of Boyne Archives

Horat I., 393.
Horváth F., 399.
Huurdeman T., 306.
I
Ignatius a Laconi (B.), 380.
Ignesti A.,. 352.
Imparato A., 310.
Invernizzi R., 180.
Ioanna a Valois (B.), 178.
Iskasdar Al Alam A., 48.
J
Jacarelli V., 215.
Jaeolino F., 215.
Jacquin G., 298.
Janëik G., 397.
Jandik G., 215.
nominum personarum
K
Kalt E., 214.
Karlik U., 392.
Karrer O., 100.
Käsmayer G., 399.
Kastner C., 397.
Keegan G., 398.
Kelley F. M., 376.
Kelly E., 207.
Kenny F. M., 53.
Khouri B., 88.
Kirchner P., 397.
Kitts O. A., 53.
Klasz A., 399.
Kleemann I., 205.
Kling F. G., 397.
Koller G., 213.
Kopal L., 398.
Krebs E., 214.
Krosniúski G., 214.
Kuc L., 214.

Translated by churchlatin.ai, a product of Boyne Archives

Kukta G., 312.
L
La Barbera G., 395.
Laera A., 56.
Laghi A., 56.
Lambertini I. (B.), 178.
Lang G., 352.
La Nunziata F., 395.
La Penna E., 310.
La Puma card. V., 52.
Larghi L., 312.
Lari A., 362.
Larregáin G.; 312.
Lauer M., 397.
Lauri G., 311.
Lauri Volpi! G., 182, 308.
Lazarski O., 214.
Lazzari S., 120.
Lazzarini A., 181.
Leblanc O., 297.
Le Clerc A. (Maria Teresa di Gesù) (S. D.), 151, 391.
Lecœur P. A., 152.
Lecouvet G., 214.
Ledóchowski W., 228.
Lefebvre C, 181.
Le Fevre G. L., 309.
Lega A., 297.
Leinheuser E. J., 306.
Lerne da Silveira Cintra card. S., 312.
Lena E., 393.
Lennox Federal G., 352.
Lenzini L., 55.
Leonetti T., 150.
Leporati S., 183.
Lepori G., 119.
Lesage M. T. a Visitatione, 45.
Lesourd I., 302.
Leynaud A. F., 179.

Translated by churchlatin.ai, a product of Boyne Archives

Lindenberger G., 392.
Linder P., 396.
Lippolis A., 400.
Lisboa G. B., 397.
Litwin C, 214.
Liverzani T., 182.
Lizier P., 310.
Llórente y Federico D., 149.
Loconte G., 215.
Loeb O., 351.
Loi A., 54.
Lojali V., 296.
López I. I., 149.
Lopez R., 398.
Lopez Arana E., 56.
Lopez y Vicuña V. M. (S. D.), 152.
Lorella C, 54.
Lorioli P., 24.
Losano G., 351.

[*Latin ed. p. 417*]

personarum 417 (clair M.) (S. D.), 51, 207. Marianecci N., 351. Maria Teresa de Jesu (Le Clerc A.) (S. D.), 151, 391. Marinacci V., 119. Marinelli E., 119. Marino L., 183. Marinotti A., 307. Mariotti A., 308. Marmugi P., 53. Marongiu G. B., 352. Marra C, 352. Marson E., 310. Martin D., 306. Martin N. G., 309. Martinengo E., 351. Martínez I., 297. Martínez Gonzalez E., 150. Martini G., 311. Martini G. F., 396. Martini M., 182. Martinucci P., 399. Marton A., 28. Marzarotto A., 395. Marzullo F., 182. Marzullo R., 182. Masera L., 180. Massimo L., 307. Massone G., 54. Mastelloni N., 308. Mastrangeli A., 351. Mattarella B., 394. Matterà A., 396. Mauprivez A., 183. Mazara L., 398. Mazzarella P., 311. Mazzoni G., 181. McCaffrey G. J., 393. McDonnel A. V., 309. McGee P. F., 306. McKay G. N. V., 393. McKenna P., 56. McMahon C. L., 54. McNerney P., 352. Medeot C, 311. Medici F., 393. Medina L., 297. Meinertz G., 397. Meissner C, 397. Melillo V., 54. Melomo A., 305. Mencucci G., 215. Menegazzi R., 307. Mercado B., 178. Merlini G., 120. Meucci A. A., 216. Mezzatesta F., 310. Mezzatesta G., 312. Micara F., 308. Micheloni P., 311. Michelotti A. (Giovanna Francesca della Visitazione) (S. D.), 391. Miele L, 393. Migliore N., 311. Mikerié C, 352. Milani A., 307. Mileta G. M., 305. Miller B. L., 309. Milone N., 180. Misié L. S., 152. Mlodochowski G., 351. Modesti R., 310. Modolo G., 311. Modotto G., 396. Moglioni A., 397. Mojaiskoy G., 215. Monaghan F. G., 400. Monastero V., 216. Moncelle

Translated by churchlatin.ai, a product of Boyne Archives

P., 393. Montana R., 215. Montanari G. A., 310. Montanari V., 55. Muntesi L, 307. Monti R., 184. Montialoux E., 214. Montozzi M., 310. Morales E., 393. Morandotti R., 55. Morassuti D., 310. Moretti A., 352. Moretto S., 396. Morinelli G., 352. Motta G., 54. Mueci G., 311. Muini G., 119. Mulders A. G. M., 216. Mulvany T., 150. Munerati D., 400. Index Lucchesi Palli della Grazia R., 120. Lucchini A., 310. Luparello V., 55. Luraschi C, 184. Lynch D. A., 306. Lynch I. P., 150. Macchi A., 392. Machado M. A., 298. Madaràsz S., 294. Maflei C, 351. Maglione card. A., 125. Magnano di San Lio V., 308. Mallez-Brochet, 211. Mallucci F., 312. Malone D. E., 343. Malone E. V., 53. Malvestiti-G., 215. Mancini G., 120. Mandrelli P., 119. Manfredi A., 182. Manna A., 312. Mannelli N., 215. Mannix D., 302. Mansi F., 394. Mantiero A., 305. Manzi A., 308. Marchetti G., 352. Marchetti Selvaggiani card. F., 179. Marchio G., 352. Marcone I. R., 278. Marcucci E., 309. Maria Adelaides Sabaudiae, 377. Maria a Praesentatione, 40. Maria della Provvidenza (Smet E.) (S. D.), 152. Maria del S. Cuore di Gesù (Droste zu Vischering M.) (S. D.), 41, 151. Maria Elisabeth, 40. Maria Francesca delle Cinque Piaghe (Sin-
Acta , vol. IX, a. 13. — 31-12-942.

[*Latin ed. p. 418*]

418 Index nominum personarum
Muniz I. B., 298.
Muñoz R., 312.
Murphy C. E., 351.
Mussio G. K., 351.
Mutsaerts W. P. A., 204.
Orthen F. S., 180.
Ortiz de Zevallos E., 310.
Ortolani E., 351.
Ottavio da Alatri, 305.
Ottolini G. O, 395.
Ottonello G. B., 351.
P Napoli F., 398.
Nasalli Rocca di Cornegliano card. I. B., 33.
Natali U., 181.
Nervo G., 215.
Nicolini G. (S. D.), 152.
Nicolosi G., 308.
Nisi D., 307.
Nobili P., 55.
Nold W. J., 306.
Notarnicola G. B., 394.

Translated by churchlatin.ai, a product of Boyne Archives

Notarnicola P., 394.
Nyisztor Z., 351, 393.
O
Oberti G., 400.
O'Brien G. A., 309.
O'Brien G. F., 306.
Ocampo A. M., 297.
O'Collins I., 104.
O'Connell G. E., 351.
O'Connor D., 312.
O'Connor G., 23.
O'Connor M., 376.
Oddasso F. M., 308.
Oddone L., 307.
Odo (S.), 368.
Odoardi G., 55.
Oesch A., 352.
Olier I. I., 94.
Olivaint P. (S. D.), 152.
Olivieri A., 215.
Onorati L., 215.
O'Reilly T. V., 180.
O'Reilly U. J., 53.
Orlandi R., 309.
Orlando F., 298.
Orrego Vicuña F., 394.
Orsenigo C, 202.
Orsini M., 383.
Pacheco E. A., 393.
Paciotti F., 308.
Padovani U. A., 54.
Pagliughi A., 352.
Pallotta M. A. (V.), 151.
Palmer Verger G., 52.
Pampaloni G., 215.
Panciera di Zoppola Gambara N., 310.
Panebianco S. M., 182.
Panico I., 185, 189.

Translated by churchlatin.ai, a product of Boyne Archives

Panighi P., 53.
Papadopulos S., 396.
Parazzini F., 310.
Parisi D., 311.
Parisi F. S., 182.
Parlapiano-Vella A., 181.
Parodi G. B., 395.
Pasini R., 183.
Pastor L., 398.
Pastore L., 119.
Pat M., 184.
Patriarca G,, 179.
Pavetits L., 399.
Pavoni L. (S. D.), 152.
Payet G., 396.
Peccatiello A., 352.
Pecorari F., 396.
Pedica L., 54.
Pedrazzi V., 183.
Pekala C, 214.
Pelanda G., 180.
Pellati Z., 351.
Pelletier G. L., 376.
Perdomo I., 247.
Pereira G. M., 397.
Pergolesi F., 394.
Perna S., 398.
Persichetti Ugolini di Castelcolbuccaro, E., 307.
Peruzzi C, 55.
Pesaturo A., 216.
Pesenti G. B., 183.
Péteri I., 298.
Petit G., 204.
Petrescu Comnéne R. A,_ 310.
Petrignani A., 181.
Petrzëlka B., 397.
Philp G., 54.
Piancastelli F., 352.

Translated by churchlatin.ai, a product of Boyne Archives

Piani G., 25.
Piccinini P., 182.
Piccoli F., 120.
f Piedrabuena B., 312.
Pieper G., 393.
PietragnoJi P., 311.
Pietromarchi C, 181.
Pindulic G., 53.
Pinondel F., 393.
Pivato G., 396.
Pizzardo card. G., 213,. 305.
Pizzoni C, 119.
Pia y Deniel H., 150.
Pocci E., 182.
Podestà O., 310.
Podgorc V., 214.
Ponchia A., 55.
Ponticelli A., 395.
Popović S., 352.
Por relio A., 54.
Portales Mourges 1... 395.
Portovenero G., 396.
Posch G., 394.
Pototschnig G., 54.
Pozzoni E., 307.
Prati AL, 395.
Prati Ar., 215.
Prini L., 184.
Provenzano V., 55.
Pudentiana (S.), 336.
Puliti G., 306.
Q
Quagliariello G., 213
Quinlan C. P., 54.

[*Latin ed. p. 419*]

personarum 419 Rossi E., 216. Rossi F., 215. Rossi M., 55. Rossi P., 119. Rossi de Gasperis G., 309. Rossillon P.-, 104. Rossini A., 297. Rossini A., 216. Rostaing E., 205. Roth G., 215. Rothe G., 397. Rotta A., 28, 294, 295.

Translated by churchlatin.ai, a product of Boyne Archives

Rouvelet P., 52. Roveda Gio., 309. Roveda Giu., 53. Ruf A., 397. Ruiz Correa M., 311. Ruiz Solar M., 394. Rusca G. A., 311. Rusconi P., 180. Rutigliano F., 183. Ruzicka L., 392. Ryan E. J., 396. Scandellari P., 54. Scarpitti G., 55. Schauer G. B., 312. Scheffler L, 149. Scherer M. T. (S. B.), 391. Schmiedt A., 352. Schrembs I.-, 376. Schriffert A., 392. Schubert G., 397. Schüler A., 376. Schuurmans F. G., 309. Schynse G., 219. Scully D. L., 53. Sebastiani L., 119. Secchi S., 396. Segatini S., 120. Seguin F. L., 312. Sehner C, 214. Senner I. T., 205. Senyshyn A., 299. Serra Zanetti A., 54. Serrano Suñer R., 307. Servadio G., 177. Severi P., 398. Severini M., 54. Sevi E., 215. Sforza G., 182. Sgorbati L, 180. Siemienski A., 214. Silva L., 54. Silvani M., 213. Silvestrelli I. T., 172. Silvestro G., 55. Simeth G., 397. Simon O., 183. Simonazzi R., 119. Simonds L, 302. Simrak C. L, 299. Sinclair A., 207. Sinclair M. (Maria Francesca delle Cinque Piaghe) (S. D.), 51, 207. Sinistri A., 311. Sion I. L. I., 104. Sirtori P. M., 56. Smet E. (Maria della Provvidenza) (S. D.), 152. Smith R., 398. Smith T. F., 306. Index Rabotti F., 216. Raes A., 52. Ragionieri F., 310. Ragosta P., 400. Ramalho I. d. D., 298. Ramatscki P., 397. Ranieri di Sorbello G., 120. Ratisbonne A., 276. Ravasz S., 399. Rec M., 214. Redine M., 309. Refice L., 393. Retambay G. M., 306. Reyes G., 25. Ricca F., 179. Riccardi P. (S. D.), 88. Ricci M., 311. Riccio M., 310. Ricco A., 306. Richter-Lorioli, 24. Ridolñ G., 183. Righi Lambertini E., 216. Rimassa S., 309. Ritter E., 399. Rivero D., 233. Rizzi A., 55. Robichaud N., 297. Rocchetti A., 306. Rocchi F., 55. Rodríguez F. R., 182. Rogóz A., 214. Rolny E., 394. Romagnoli A., 120. Romanelli B. A., 309. Romano G. B., 311. Romano G. F., 311. Romanoff I., 299. Romersi O., 215. Ronca V., 311. Rosa A., 204. Rosa G. B., 400. Rosa Limana (S.), 336. Rosati A., 310. Rosi Bernardini E., 308. Rossetti G. B., 394. Rossi card. R. C., 179, 391, 392. nominum S Sabetti G., 183. Sabogal M., 307. Sala V., 183. Salazar Herrera T., 88. Salimei G., 181. Salvetti E., 395. Salvi S. L., 392. Samaan Rahi-ïskasdar Al-Alam, 48. Sánchez Santillana A., 310. Santaniello A., 180. Santelli A., 311, 394. Santucci A., 352. Santucci E., 55. Saralegui M., 395. gare A., 399. Sartori G., 54. Sauvant E. F., 399. Sawkins A. G., 394. Sbisà A., 395. Scacchi G., 183. Scalaffa M., 183.

[*Latin ed. p. 420*]

Index:
Solak G., 214.
Solet! A., 308.
Sonzini O., 307.
Sorbi L., 392.
Soto G., 214.
Spaiai P., 183.
Sponsel G., 214.
Stahl O., 214.
Stanczykievicz G., 214.

Translated by churchlatin.ai, a product of Boyne Archives

Stara-Penne G., 183.
Steffen G. A., 216.
Steib G., 215.
Steiner G., 392.
Stella A., 216.
Stella C., 298, 398.
Stella F., 183.
Stenzel G., 398.
Stolte G., 214.
Strasburger O., 398.
Straubinger E., 214.
Strehler A., 393.
Stroj L., 306.
Subercaseaux Errazuriz G., 312.
Sues L. G., 119.
Suñol G. M., 305.
Svábenik F., 398.
Swieykowski B., 214.
Szabò S., 393.
Szentmihaly L., 352.
Szmrecsanyi L., 294.
Szorc L., 306.
Tacconi N. G., 312.
Tam A., 53.
Taguchi P. Y., 104.
Tardella V., 398.
Tarrent M. A., 52.
Taviani V., 392.
Tedeschini card. F., 392.
Tekakwitha O. (Saint D.), 212.
Tenora R., 397.
Testa P., 56.
Thébaud G. A. L., 304.
Thoma Aquinatis (Saint), 96.
Thompson E. G., 400.
Tijou P., 150.
Tinivella G., 183, 310.
Todini A., 181.

Translated by churchlatin.ai, a product of Boyne Archives

Toia F., 216.
Tomas G., 309.
Tonellil L., 213.
Tonti P., 55.
Tonucci A., 308.
Toro F. C., 400.
Torraca G., 311.
Torres A., 124.
Torres Acosta M. D. (Saint D.), 151.
Torres Coronel R. A., 214.
Tosi D., 120.
Trenta E., 56.
Tritschler M., 400.
Tuccillo A., 395.
Ubierna S., 205.
Ucelli A., 182.
Uhi A., 399.
Urakawa M. W., 104.
Usai M., 309.
Vacchi E., 181.
Vago A., 216.
Valdroni G., 55.
Valentini A., 175.
Valenzuela Vera R., 395.
Valeri T., 297.
Vallarino E., 311.
Van den Eerenbeemt L., 398.
Vannucci I., 297.
Vanzetta G., 216.
Vanzo Mercante A. F., 394.
Várela Ramírez de Saavedra E., 308.
Varga B., 396.
Vargas Prada R., 396.
Var var o L., 181.
Vazhapilly F., 312.
Vecchi F., 119.
Velarde E., 396.
Veniali M., 394.

Translated by churchlatin.ai, a product of Boyne Archives

Veratti G., 395.
Vergara R., 396.
Verhaeghen T. (Saint D.), 390.
Verhoeks M., 104.
Verlezza F., 216.
Verni P., 55.
Verrastro A., 215.
Veschi R., 310.
Vettori G., 180.
Viarigi. G., 352.
Victorius Emmanuel Sabaudiae, 377.
Vieira F., 150.
Vignati O., 182.
Vilano va y Melendez I., 298.
Vilardi R., 119.
Villa A., 182.
Villani C, 308.
Villeneuve card. R., 376.
Violardo G., 213.
Virág F., 213.
Vismara G. B., 54.
Vissicchio -G., 394.
Vito P., 119.
Vitucci N., 119.
Vogel B. P., 306.
Volgner B., 399.
Volpicelli C. (V.), 151.
von Galen H., 42.
Vytvar A., 397.
Walsh M., 307.
Wang-Tao-Nan P. S., 302.
Weig G., 152.
Weinand G., 180.
Wetmanski L., 312.
Wienhoven F. P., 182.
Wloch T., 214.
Zák C., 398.
Zakrajsek V., 119.

Translated by churchlatin.ai, a product of Boyne Archives

Zambano A., 215.
Zambarelli L., 179.

[*Latin ed. p. 421*]

Index: Zammarehi A., 180. Zane F., 311. Zanette D., 306. Zangolini O., 397. Names of M persons. Zapala G., 214. Zappa G., 54. Zattera A., 38. Zeppa G., 399. f. Zichy G., 184. Zoli G., 352. Zubek G., 393. Zurla E., 215. II. - INDEX OF NAMES OF DIOCESES, VICARIATES, ETC. Abellinen., 309, 395. Abulen., 150. Acerrarum, 215. Acheruntin. and Materanen., 119, 311. Adraen., 390. Aegypti, 49. Aenien., 204. Agrien., 100, 294, 298. Agrigentin., 23, 54, 55, 181, 214, 215. Alamosa, 190. Alatrin., 55. Albae Pompéien., 311. Alba Julien., 28. Albanen., 119, 182, 215, 216, 308. Albinganen., 62. Aleppen., 65, 77. Alexandrin. Statiellorum, 119, 180. Algerien., 179. Aliphan., 216. Amalphitan., 394, 398. Amargonen., 150. Amerin., 215, 296. Anconitan., 81. Andegaven., 39, 46. Andrien., 52. Antalfału, 295. Antalpuszta, 295, Antandrin., 152. Antequeren., 376. Antinoitan., 302, 312. Antiochen. Maronitarum, 63, 64. Antioquien., 400. Antsirabè, 205. Apollonien., 100. Apuan., 55, 204. Aquen. (Acqui), 56, 119, 400. Aquen, (Aix), 213. Aquilan., 53, 216. Aquipendien., 53, 215. Aradien., 312, 376. Archuleta, 190. Argentina, 242. Argirita, 326. Ariminen., 55, 71. Arretin., 364. Arycanden., 312. Asculan. in Piceno, 119, 310. Asmara, 177. Assien., 302. Asten., 351. Astolpbo Dutra, 326. Athribitan., 88, 302. Attaeatan., 150. Augustam, 215. Augustopolitan. in Phrygia, 56, 150. Auximan. et Cingulan., 214. Aversan., 396. Ayacuquen., 351. B. Baca, 190. Bádalona, 391. Ballaraten., 104. Balneoregien., 150, 204. Bamako, 330. Bambergen:, 214. Bandungen., 104, 185. Bangaloren., 302. Barcinonen., 397. Baren., 119. Barranquillen., 297. Barren., 23, 298. Basileen. et Luganen., 352. Bathursten., 205. Bathursten. in Canada, 56, 297. Belén, 362. Belgio, 391. Bellevillen., 309. Bellohorizpntin., 121. Bellunen. et Feltren., 184. Belograden., 80. Beneventan., 215, 351, 392. Beni, 329, 361. Beut, 190. Bergomen., 52, 69, 85, 181, 182, 183. Berolinen., 67, 393. Bibbiena, 364. Eilten., 312. Bindae, 150. Büsuntin., 393. Biturgen., 37. Boa Familia, 326. Bobien., 352, 399. Bobo-Dioulasso, 330. Bogoten,, 247. Bohol, 26. Bolivia resp., 178, 183, 233, 329, 361. Bom Successo, 122. Bonaëren., 242, 334. Bononien., 32, 54, 67,

[*Latin ed. p. 422*]

4m Index 120, 213, 216, 309, 394, 397. Bostonien., 86. Brasilia, 183, 265. Bredan., 182, 216. Brentwooden., 207. Brittinorien., 78. Brixien., 180, 215, 310, 311. Brundusin. et Ostunen., 297, 376. Brunen., 397, 398. Bucurestien., 397, 399. Buffalen., 398. Bugellen., 55. Bulgaria, 299. Burgen., 149. Büscoducen., 204, 309. Oaebuan., 25. Çaesenaten., 55, 398. Caiesen., 298. Caietan., 52. Cajazeirasen., 399. Calaritan., 53, 119, 182, 183, 380. Calatisiaden., 395. Calatayeronen., 120, 180, 183. Callien. et Pergulan., 183, 393. Callinicen., 312, 376. Caloën, 399. Calven, et Theanen., 86, 119.

Translated by churchlatin.ai, a product of Boyne Archives

Cal Voerde, 202. Camachen., 298, 312. Camerinen., 398. Campanien., 399. Campifontis, 52, 53. Campinen., 397. Campo Bello, 122. Cana Verde, 122. Candelas, 122; nominum dioecesium, vicariatuum, Capuan., 213. Caracen., 393. Carcassonen., 119, 397. Carmo de Mata, 122. Carpathien., 312. Carpen., 183. Carthaginen., 52. Carthaginen. in Columbia, 149. Casa de Lienzo, 362. Casalen., 184, 307, 311. Casertan., 55, 394. Cashelien., 38. Cassovien., 294. Castri Maris, 180, 216, 393. Cataguazes, 326. Catalaunen., 204. Catanen., 308. Caxien., 38. Cephaluden., 82. Cervien., 297. Chaffee 190. Cheyennen., 192. Chile, 213, 394, 395. Chiquitos, 205. Cina, 390. Cincinnaten., 351. Città del Vaticano, 217. Civitatis Castelli, 119, 215. Clavaren., 363, 395. Clevelanden., 376. Clòdien., 395. Clogherien., 56. Clusin. et Pientin., 215, 311. Cocnabamben., 376, 399. Colocen., 100, 184, 298. Colonien., 204, 214, 397. Columben., 23, 306. Columbia resp., 183, 247. Comen., 85, 120, 180, 183, 216, 310, 392. Comillae, 228. Compsan., Sancti Angeli de Lombardis et Bisacien., 305, 311. Conceiçao da Boa Vista, 326. Coneordien. in America, etc. 179. Conejos, 190. Constantinopolitana 396. Con ver sanen., 394. Copacabana, 233. Corcagien., 86. Corcyren., Zacynthien.^ Cepbalonien., 53. Cortonen., 120, 392. Costilla, 190. Cracovien., 87. Cremen., 55. Cremonen'., 120, 180, 312. Crisien., 299. Cristeis, 122. Crosley, 190. Crossen., 180, 305, 309. Csanadien., 213, 298. Curien., 56, 205. Custer, 190. Cynopolitan. in Arcadia, 56, 297. Cynopolitan. in Aegypto, 205. Cypren. Maronitarum, 376. Czestochovien., 71. D Dallasen., 54, 150, 306. Daphnusien., 119. Debeli, 231. Debrecen., 28. Debrecinen., 215. Delta, 190. Denverien., 190, 192. Dercen., 38. Derthonen., 53, 120. Dese, 37. Desmoinen., 53, 376. Dinajpur, 68. Diocaesarien. in Palaestina, 392. Dioclean., 400. Dionysien., 400. Dionysopolitan., 297. Divionen., 298. Dolores, 190. Dores de Victoria, 326.

[*Latin ed. p. 423*]

Index Drepanen., 179, 180, 310. Dublinen., 150. Dubuquen., 192. Durango, 220; E Eboren., 307, 393. Ebroicen., 82. Ecclesien., 352. Eistetten., 214. Eleutheropolitan, in Palaestina, 104. Elpasien., 376. El Refugio, 362. Eporedien., 54, 55, 180, 183, 310, 398. Espiritu, 362. F Fabrianen., 77. Faliscodunen., 150. Fanen., 308, 312. Fatima, 313. Faventih., 120, 181, 182, 305, 352. Fengsiangfu, 302, 332. Ferentin., 55, 150. Feretran., 37. Fesulan., 74, 183. Fidentin., 195. Firman., 306, 307, 311, 398. Florentin., 58, 64, 66, 68, 83, 84, 305, 308, 311, 394. Florianopolitan., 393. Flu minen., 55. Fodian., 55. Fremont, 190. Friburgen., 214, 392, 393, 397. Fulginaten., 56, 179, 351. G Galvestonien., 309. Gandaven., 213. nominum dioecesium, vicariatuum, etc. Gao, 331. Gaoen., 301, 302, 330. Garzonen., 149, 297. Gedanen., 397. Geraldtonen., 104, 205. Germenen, in Galicien, 297. Ghardaien, in Sahara, 301. Gloria de Muriahé, 326. Goritien., 231, 311. Goundam, 331. Gourma-Rarous, 331. Granaten., 392. Grandormen., 309, 393. Gratianopolitan., 85, 309, 392. Gravelburgen., 375. Grossetan., 183, 308, 352, 392, 395,

Translated by churchlatin.ai, a product of Boyne Archives

396. Guadala jaren., 84. Guarany, 326. Guayanern, 214. Guaxupen., 397. Guirycema, 326. Gunnison, 190. Gurcen., 214, 231. I Iaponia, 178. Imolen., 55. Indosina, 205. Innsbruck, 398. Interamnen, et JSarnien., 393, 395. Islandia, 205. Issaber, 331. Italia, 54, 55, 88, 181, 182, 307, 309, 310, 395. J Jadren., 180. Januen., 54, 60, 75, 80, 179, 308, 309, 311, 395. Japâo, 122. Jau insula, 26. Java insula, 185. Jericoën., 38. Juiz de Fora, 326. Juruen., 399. E H Haiti resp., 3Í)4. Handayan insula, 26. Harlemen., 309, 393. Harrisburgen., 306. Hehlingen., 202. Heliopolitan., 48. Helvetia resp., 304. Hephaestien., 297, 376. Hesslingen., 202. Hieropolitan, in Syria, 297. Hildesheien., 202. Hinsdale, 190. Hispania, 224, 305, 307, 308, 310, 372, 390, 392. Hobarten., 302. Holaren., 205. Huenfaono, 190. Hungaria, 28, 181. Hydruntin., 54. Kacjavas, 231. Kaisedoren., 312. Eamen., 231. Kansanopolitan., 393, 395, 398. Kaunen., 62, 85. Kielcen., 79, 84. Kinane L, 38. Kiowa, 190. Kisumu, 77. Kontum, 104. L Labacen., 231, 306. Laconi, 380. Laganitan., 184, 299. Lamacen., 204. Lamdien., 205. I.ansingen., 306, 307. Lapinin insula, 26.

[*Latin ed. p. 424*]

424 Index, 190. Laranial, 326. Larinen, 310. Las Animas, 190. Las Petas, 362. Lauden, 53, 182, 307. Lauzaden, 104. Legionen, 333. Leopoldinen, 326. Letae, 23. Leucen, 204. Liburnen, 310. Limoeiren, 399. Litomericen, 397. Lucen, 216, 352. Lucen, in Hispania, 182. Lucionen, 44. Lulua et Katanga, 61. Lünen, 52, 53, 119, 120. Lusitania, 313. Lyrbitan, 204. Lystren, 312, 375.

Macaonen, 298. Magni Namaqualand, 205. Magno Varadinen, 61. Magno Varadinen, Rumenorum, 72. Magnovaradinen, Latinorum, 28, 100, 392, 398. Mahanay insula, 26. Mainen, 299. Maini, 231. Mandetrien, 152, 205. Mantuan, 52, 396. Mariannen, 326. Massan, 311. Massilien, 87. Mataritan, in Proconsulari, 152. Matriten, 65, 213. Mazarien, 398. Mazatlan, 91. Mechlinien, 119. Medellen, 88, 204. Mediolanen, 24, 53, 54, 55, 56, 58, 82, 83, 174, concerning the names of dioceses, vicariates, etc., 180, 182, 183, 215, 216. Neo-Eboracen, 69, 119, 307, 308, 309, 310, 312, Neosolien, 82, 395, 396. Nepesitn et Sutrin, 351. Melburnen, 302. Neritonen, 398. Melden, 297. Niafounké, 331. Mesa, 190. Niameyen, 302. Messanen, 52. Nicaen, 56. Midaën, 104. Nicosien, 297. Miden, 150. Nilopolitan, 298. Mileten, 55. Nolan, 298. Milwaukien, 23. Concerning the Name of Jesus, see CaeMimaten, 214. Mineral, 190. Novacella, 280. Mirahy, 326. Novarien, 54, 55, 62, 68, 183, 216, 297. Misnen, 397. Mocissen, 152. Nucerin et Tadinen, 397. Moguntin, 214, 397. Molinen, 152, 298. Nur sin, 383. Monasterien, 180. Monotonen, 297. Monopolitan, 183, 215, 398. Monserrato, 305. Octerien, 352, 399. Monteallegro, 363. Ogdensburgen, 53, 400. Montereyen, Fresnen, Oklahomen et Tulsen, 85. Monterrejen, 376. Olbien, 150. Oliveiren, 121. Olomucen, 392, 394, 397, 398. Monticelli d'Ongina, 195. Montis Albani, 87. Montis Politiam, 55, 119, 352. Osaken, 104. Montis Vici, 120, 392. Otero, 190. Montis Virginis, 277, 278. Ouagadougou, 301, 330. Montrose, 190. Ouray, 190. Mopti, 331. Mundinitzen, 400. Muriahé, 326. Muriahé Barra,

Translated by churchlatin.ai, a product of Boyne Archives

326. Mutilen, 119. Pacten, 119, 182. Mutinen, 55, 119, 182. Paderbornen, 202, 392, 393. Pápalo, 362. Palma, 326. Pampilonen, 392. Pando, 329. Pangangan insula, 26. Panglao insula, 26. Panormitan, 55, 79, 180, 80, 213, 216, 306, 308, 216, 306, 351, 394, 395, 310, 398, 396.

[*Latin ed. p. 425*]

Index Papien., 51, 152, 174, 212, 297. Parian., 400. Parisien., 67, 73, 81, 86, 87, 211, 350. Pannen., 119, 179. Passa Tempo, 122. Patavin., 179, 307, 310. Patersonen., 306, 309. Patrocinio de Muriahé, 326. Peloten., 38. Pelusiotan., 149. Peramiho, 77. Perdões, 122. Perusin., 119, 181, 400. Peruvia resp., 310, 396. Peterboroughen., 312. Petriculan., 306, 351. Pfaffendorf-Koblenz, 219. Philippinae Insulae, 25, 252, 336. Photicen., 375. Piacatuba, 326. Pictavien., 213. Pinaren., 312, 376. Pinerolien., 309, 351. Pineten. ad Flumen., 23. Pinnen, et Atrien., 352. Pirauba, 326. Pisan., 71, 180. Pisauren., 352, 394. Piscien., 57. Pistorien, et Praten., 183. Pittsburgen., 352. Piuren., 307. Placentin., 180, 215. Placentin. in Hispania, 52. Planina, 231. Planiska gora, 231. Platien., 23. Poerwokerto, ride Puruokerten. Poglen., 312. Pompeian., 73, 203. Popayanen., 204. Portuen. et S. Rufinae, 88, 398. nominum dioecesium, vicariatuum, Portugallen., 41, 152, 204. Portus Gratiae, 396. Posnanien., 70, 74, 80, 81, 83. Potentin, et Marsicen., 215. Praenestin., 306, 351, 393, 397. Praten., 79. Prisrianen., 299. Providencia, 326. Prowers, 190. Pueblen., 190, 192. Puerto Canoa, 362. Puerto Marquez, 362. Puerto Patino, 362. Puruokerten., 188. Puteolan., 181. 425 etc. Rio Grande, 190. Rockfordien., 375, 376. Rodeiro de Uba, 326. Romana, 54, 55, 58, 59, 63, 64, 66, 74, 77, 78, 79, 80, 82, 83, 85, 119, 120, 172, 177, 181, 182; 183, 184, 213, 216, 275, 307, 308, 309, 310, 311, 312, 351, 352, 393, 394, 395, 396, 397, 399. Romania, 310. Rosario da Limeira, 326. Rosnavién., 215. Ruben, et Bituntin., 180, 183, 310. Rusaditan., 205, 312. S Q Quebecen., 376. Quinque Ecclesien., 213, 295, 397, 399. R Ragusin., 83. Raleighien., 306, 351, 352. Rancho, 362. Rapidopolitan., 75. Ravennaten., 180, 297. Reatin., 215, 394, 396. Recineten. - Lauretan., 307, 352. Recreio, 326. Regien, in Aemilia, 78, 216, 306, 310, 351, 395. Reginae Gradecen., 395. Renen., 180. Reyes, 361. Rheginen., 73, 119, 309. Rhodien., 396. Rhodopoíitan., 104. Rhosien., 399. Riberäo Vermelho, 122. Rio Branco, 326. Sabadien., 298, 312. Sabinen., 172. Sabinen, et Mandelen., 398. Sagalassen., 56. Sagauche, 190. Salernitan., 311. Salisburgen., 214. Salmantin., 392, 398. Salten., 395. Salutiarum, 400. San, 331. San Bona, 362. Sanctae Annae, 298. Sanctae Fidei in America Septemtr., 192. Sanctae Mariae, 399. Sanctae Mariae Montis Oliveti Maioris, 230. Sanctae Marthae, 204. Sanctae Rosae de Osos, 297. Sancti Andreae et Edimburgen., 207. Sancti Clodoaldü, 23. Sancti Christophori de Habana, 23. Sancti Didaci, 309. Sancti Fiori, 152, 213, 214.

[*Latin ed. p. 426*]

426 Index nominum: Saint Gallen, 352; Saint Hippolyt, 214; Santiago del

Translated by churchlatin.ai, a product of Boyne Archives

Estero, 306; Santiago de Chile, 394, 396; St. Louis, 180; Territorial Abbey of San Martino al Monte Cimino, 56; San Miguel, 298; Territorial Abbey of San Paolo fuori le Mura, 296, 297; SÃ£o Paulo, 54, 265, 397; San Salvador, 298, 353; SÃ£o Salvador da Bahia, 150; SÃ£o SebastiÃ£o do Rio de Janeiro, 312; San Severo, 298; Most Holy Trinity of Caven, 352; San Canziano, 231; San Juan, 190; San Miguel, 362; San Pedro, 362; Sant'Anna de Cataguares, 326; Sant'Anna de Joceré, 122; Santa Rita da Gloria, 326; Santiago, 362; Sant'Jago, 122; Santo Antonio do Amparo, 122; Santo Domingo, 362; Santo Joâo Batista, 122; Säo Francisco de Paula, 122; Sâo Geraldo, 326; Säo Manoel, 326; Sape de Uba, 326; Sarsinaten, 120, 215; Savannen, Atlanten, 120; Savonen, 213, 308, 310, 311, 351; Schneidemühlen, 397; Scrantonen, 376; Sebasten in Cilicia, 297; dioecesium, vicariatuum, Sebenicen, 305, 399; Satmarien, 28, 100, 149, 351, 352, 393, 398; Secovien, 58, 80, 119, 392; Segusien, 352; Sehnaen Chaldaeorum, 396; Sendaien, 104; Senen, 55, 184; Senien, 53; Senogallien, 352; Serenen, 311, 312; Sergiopolitan, 88; Shang-hai, 366; Sinaloen, 91, 399; Sirmien, 150; Slovacchia, 88; Soanen-Pitilianen, 392; Somogyharsagy, 295; Sophiae et Philippopolis, 299; Soran, 400; Spiren, 81, 397; Spoletan, 82, 182; Status Foederati Americae Septemtrionalis, 221, 299; Strigonien, 79, 182, 215, 399; Studeno, 231; Sublacen, 81, 392; Succursen et Sancti Aegidii, 297; Sucren, 233; Superioren, 23; Surabaien, 104, 187; Surren tin, 119; Tagbilaran, 25; Tarentin, 52; Tarnovien, 214, 215; Tarvisin, 54, 65, 305, 351; Taurinen, 53, 54, 55, 56, 66, 79, 179, 183, 215, 222, 351, 376, 390, 395; Tegucigalpen, 393; etc.; Teien, 23; Tergestin et Iustinopolitan, 59, 60, 63, 72, 75, 84, 86, 215, 231, 299, 352, 395, 396; Thai-Binh, 205; Theramen, 183; Thermularum, 182; Thespien, 376; Tiburtin, 55, 216, 398; Tirnava, 392, 393, 399; Tiszakarad, 294; Tocantins, 326; Toletan, 150; Toletan in America, 394; Tombouctou, 331; Tornacen, 59, 214; Tougan, 331; Traianopolitan in Phrygia, 56, 297; Trallian in Asia, 152; Tranen et Barolen, 55, 398; Treviren, 219; Trichurien, 312; Tridentina, 101, 120, 215, 216, 394; Troian, 215; Tucumanen, 31; Tudertin, 53, 352; Turritan, 392; Tuytinga, 326; Ubà (B. M. V. a Ssmo Rosario), 326; Uba (Sancti Ianuarii), 326; Uganden, 61; Ultraiecten, 182, 306; Urbevetan, 395; Usulen, 400; Uticen, 399; Utinen, 215, 231, 396; Uxentin, 55; Vacien, 56, 120, 298; Valentin in Brasilia, 23.

[*Latin ed. p. 427*]

Index of names: Valentin in Venezuela, 214. Valentinen, 69. Vallisoletan, 149. Varsavien, 81, 86. Vaterfordien and Lismorien, 38. Velitern, 215. Venetiarum, 216, 310, 311. Venetiola, 212, 310. Ventimilien, 306, 307. Venusin, 119. Vercellen, 55, 180, 183, 215, 351. Veronen, 53, 81, 120, 216, 312. Verulan, 376. Veszprimien, 295. Dioceses, vicariates, Vicen, 391. Vicentin, 54, 180, 182, 394, 395, 396. Victorien, 220, 310. Victorien of the Venetians, 298, 306, 307, 311, 398. Viennen, 87, 213. Viglevenan, 308. Vilnen, 78, 85. Virodunen, 204. Viterbien and Tuscanen, 56, 150. Vizagapatamen, 104. Volaterran, 53, 120, 400. Vladislavien, 76, 84, 86. Vratislavien, 93, 393, 397. Vrh, 231. Vrliu

Translated by churchlatin.ai, a product of Boyne Archives

Grmade, 231. 427, etc. W Wayne Castren, 53. Winonen, 23, 376. y Yucatanen, 400. Z Zagrabien, 29, 119, 352, 393. Zenshuyen, 150. Zo-sé, 366. Zurigo, 392.
III. - Index of names of religious orders: Regular Canons of Saint Augustine, of the Congregation of Our Lady, 151, 391. Congregation: of Clerics Excalced of the Most Holy Cross and Passion of Our Lord Jesus Christ, 51, 152, 172. Congregation: of the Daughters of Mary Immaculate, 152. Congregation: of the Mission, 104, 187. Congregation: of the Oblates of the Most Blessed Virgin Immaculate, 298. Congregation: of the Resurrection of Our Lord Jesus Christ, 299. Congregation: of the Most Holy Redeemer, 212, 298. Congregation: of the Egyptian Indigenous Sisters of the Heart of Jesus, 101. Congregation: of the Sisters of the Holy Family, 391. Congregation: of the Sisters of Our Lady of Charity of the Good Shepherd, 41, 151. Congregation: of the Sisters of Saint Anne of Providence, 39, 46. Congregation: of the Brothers of Our Lady of Mercy (Cappellen-Anversa, Belgium), 391. Congregation: of the Daughters of the Cross, 151. Congregation: of the Little Servants of the Most Sacred Heart, 391. Oblates of Saint Joseph, Astae Pompeiae, 305. Daughters: of the Most Sacred Heart of Jesus, 212. Daughters: of Our Lady of Mercy (Savona), 213. Institute: of the Daughters of Mary Help of Christians, 335. Institute: of the Oblates of Saint Francis de Sales, 205. Institute: of the Daughters of Wisdom, 44, 51. Institute: of the Reparating Servants of the Most Sacred Heart of Jesus (Messina), 52. Institute: of the Daughters of Mary Immaculate for young women engaged in domestic service, 152. Institute: of the Sisters of the Most Holy Rosary of the Third Order of Saint Dominic (Sinsinawa, La Crosse), 305. Institute: of the Franciscan Missionary Sisters of Mary, 151.

[*Latin ed. p. 428*]

Index 428. Missionaries of the Most Sacred Heart of Jesus, 304. Missionaries: — of Africa, 301, 302, 331. — of the Blessed Virgin Mary at "La Salette," 205. — of the Most Sacred Heart of Jesus, 188. — of Saint Francis of Sales from Annecy, 104. Clarisse Nuns, 51, 207. Nuns of Saint Humility of Vallombrosa, O.S.B. (Faenza), 305. Order of Religious Names: — of the Order of Preachers, 31, 96, 205, 351. — of the Mechitarists of Vienna, 298. — of the Minim Friars, 275. — of the Holy Cross, 104, 185. Poor Daughters of Mary Most Holy, Crowned (Mantua), 52. Priests of the Missionary Society of Mary, 44, 51, 205. Order of the Most Holy Annunciation of the Blessed Virgin Mary, 178. Order: — of Saint Benedict, 35, 88, 368; Congregation of Monte Cassino, adhering to the ancient observance, 279, 305; Benedictine Nuns of Saint Magnus, 296. — Basilian of Saint Josaphat, 299. — of Regular Clerics of Somasca, 179. — of the Carmelites, 32. — of the Friars Minor, 205, 302, 329, 332, 391. — of the Capuchin Friars Minor, 52, 305, 380. Society of the Priests of Prado, 51. Society: — of Jesus, 30, 31, 51, 52, 152, 228, 297, 298. — of Missionaries of Saint Joseph, 298. — of Paris for Missions to Foreign Lands, 104. — of Priests of Saint Sulpitius, 94. — of Priests of the Most

Translated by churchlatin.ai, a product of Boyne Archives

Sacred Heart of Jesus of Livias, 51. — for Missions to Africa, 302. — of Saint Francis of Sales, 297, 335. — of the Divine Word, 304. Sisters: — Servants of the Sacred Heart, 151. Sisters: — Helpers of Souls in Purgatory, 152. — of the Blessed Captain, 151. — of Charity (Majorca), 151. — of Christian Charity, 391. — of the Charity of the Cross, 391. — of the Divine Providence (Badalona), 391. — of the Immaculate Conception (Genoa), 179. — of Saint Joseph (Concordia, Kansas, United States of America), 179. — Dominican, 178. — Dominican of the Most Holy Rosary (Mondovì-Carassone), 392. — Missionary Dominicans (Pamplona), 392. — Tertiary Dominicans (Granada, Spain), 392. — Tertiary Dominicans of the Annunciation (Vich), 391. — Franciscan Angelines (Turin), 179. — Franciscan of the Immaculate Conception (Saint Peter at Bridges, Florence), 305. — Tertiary Franciscan of the Blessed Angelina (Foligno), 179. — Masters of Saint Dorothea, Daughters of the Sacred Hearts, 152. — Servants of Mary, Ministers to the Sick, 151. — Servants of Saint Joseph (Salamanca), 392.

[*Latin ed. p. 429*]

IV. INDEX RERUM ANALYTICUS

Abalienatae a Deo, quae ad materialismum vitae ducunt, sunt causa maiorum hodiernae societatis, 13, 129.

Abbates: Facultas impertiendi Benedictionem papalem et concedendi indulgentias partiales augetur, 240.

Abbatia: «nullius» S. Mariae Montis Oliveti Maioris. Eius regimen, 230; «nullius» S. Pauli de Urbe amittit iurisdictionem ordinariam super territorium monasterii Monialium Ordinis S. Benedicti a S. Magno in civitate Armerina, 296.

Acatholici in precibus et votis Pii Pp. X II, 21.

Accusatio matrimonii. Vide Coniux.

Acta causae trasmittenda iuxta canonem 1890, omnia acta iudicialia comprehendunt, 50.

Actio catholica: — et Opus ecclesiasticarum vocationum in Hispania, 227. — et Seminariorum causa in Boliviana Natione promovenda, 237. — in Argentina Republica provehenda, 242. — in Columbiana Republica provehenda, 247. — in Insulis Philippinis promovenda, 256. — B. P. viros ab A. O. ex Italiae dioecesibus Romae coadunatos alloquitur eorumque missionem illustrat, 282. — et Hispania, 372.

Administratio Apostolica constituitur pro Paroeciis Magnovaradinensis dioecesis intra Romaniae fines exsistentibus, 28.

Administrationes Apostolicae Satmariensis et Debrecensis supprimuntur et proprio cuiusque Ordinario dioecesano subiiciuntur, 28.

Administratio operum religionis, mutato nomine, in Institutum sui iuris

Translated by churchlatin.ai, a product of Boyne Archives

constituitur, 217.

Albertus (S.) Magnus, Ep. C. et D, cultorum scientiarum naturalium Patronus declaratur, 89; a B. P. ob humanae divinaeque scientiae merita exaltatur, 99.

Altaris privilegiati facultas per annum iubilarem Summi Pontificis conceditur singulis sacerdotibus, 153; Declaratio huius privilegii personalis, 210.

Archiva ecclesiastica, Vide Census.

Basilica Constantini super sepulcrum Principis Apostolorum in area Vaticana, 162.

Basilica Pontificia Pompeiana B. V. Mariae a Ssmo Rosario. De iure quo regitur, 203.

Basilicae minores declarantur: Templum-Sanctuarium SS. Cordis Iesu in civitate Zagabriensi, 29; Templum N. Dominae a Ssmo Rosario, in civitate Tucumanensi, 31; Templum S. Martini Ep. seu Sanctuarium Deiparae a Monte Carmelo in civitate Bononiensi, 32; Templum de Mazatlan, Immaculatae Virgini dicatum, Sinaloensis dioecesis, 91; Templum S. Laurentii M. in oppido Monticelli d'Ongina, Fidentinae dioecesis, 195; Sanctuarium S. Andreae «delle Fratte» in Urbe, 275; Templum S. Isidori in civitate Legionensi, 333; Templum S. Caroli in civitate Bo naërensi, 334; Sanctuarium N. Dominae de «Monteallegro», Olavarensis dioecesis, 363; Sanctuarium S. Mariae «del Sasso», Arretinae dioecesis, 364; Sanctuarium Beatae Mariae V. Auxiliatricis christianorum in «Zo-sé», Vicariatus Apostolici de Shanghai, 366.

Bellum seu dimicandi ratio quam «totalitariam» vocant, itemque nationum aemulatio in armis rebusque belli comparandis, vitanda sunt in novo pacis ordine instaurando, 17. Vide Pius Pp. XII.

Benedictio papalis. Augetur facultas eam impertiendi, 240.

Beneficia non consistorialia Sedi Apostolicae reservata vel devoluta. Vide Hormae.

Bernardus Mariae (S. D.) a Iesu Decretum introductionis causae beatificationis, 172.

Bertram Card. Adolfus, annum XXV a Romanae Purpurae dignitate suscepta peracturos, a B. P. laudibus ac votis cumulatur, 93.

Bibliothecae ecclesiasticae. Vide Census.

Boisard R. D. Petrus. Tertio exeunte saeculo a Societate Presbyterorum a S. Sulpitio condita, B. P. ei gratulatur ac vota depromit, 94.

[*Latin ed. p. 430*]

Index 430: Regarding candles in sacred functions: when electric lights can suffice, 112. Canons. See Codex. A canon receives daily income while performing the function of a synodal judge, 300. A chaplain has the right,

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according to canon 1230 § 5, to bury nuns who are not exempt from the local Ordinary, according to canon 615, 50. Cardinal Fathers. The faculty of granting partial indulgences is increased, 240. Causes: — those held in the Sacred Roman Rota Tribunal in the year 1941 are listed: those with a definitive sentence, 57, and those that were processed or otherwise concluded, 78. — matrimonial causes of impotence and consummation: the precautions to be taken, 200. Precautions to be upon in matrimonial causes of impotence and consummation, 200. Cautions in mixed marriages are required only in themselves with regard to the child to be born, 22; nevertheless, there is a grave obligation of divine law to ensure that the Catholic education of children already born is provided, 22. Censorship regarding books of piety, even small ones, and regarding prayer leaflets, 149. Census of archives and ecclesiastical libraries in Italia, 384. The moral certainty required in judging cases of invalidity of marriage or of the solution of the matrimonial bond is illustrated by the Most Reverend, 339 ss. Clerics and consultation regarding radiaesthesia. See Radiaesthesia. Clotilde Maria (8. D.) of Sabudia. Introduction of the cause for beatification, 377. Codes of canon law in Latin. Responses of the Pontifical Commission for the authentic interpretation of canons, 50, 241. Collations of benefices that are reserved to the Apostolic See or devolved to it. See Norms. The Pontifical Latin American College in the City is commended to the Bolivian Bishops, 236. The Pontifical Hispanic College in the City is congratulated by the Most Reverend for having happily completed ten years of service, 124. Commission for pious causes. See Institute for the protection of charitable and religious works. Common of one or more Supreme Pontiffs: — in the Office, 105; at Mass, 107. — changes to be made in the Breviary, 109; in the Missal, 110. An unfair comparison of the sources of the economy and prosperity, as well as of the things necessary for the common uses of life, — so that nations in which there is a lack of natural resources and fortune, — must be avoided in establishing a new order of peace, 17. A spouse who is the cause of an impediment or nullity of marriage, whether directly or indirectly, or who is unaware of fraud, is not incapable of accusing the marriage, 241. Consecration to the Immaculate Heart of the Blessed Virgin Mary, 217; Prayer of Pope Pius XI, 345. Constitutions are approved for the Congregation of Egyptian indigenous Sisters of the Sacred Heart, of the Alexandrian rite, 101. The Association of Catholic women and girls for missions, in Pfaffendorf-Koblenz, is decorated with the title "Pontifical," 219. Consultations regarding radiaesthesia. See Radiaesthesia. Eucharistic gatherings. — The Most Reverend addresses the faithful gathered: in the city of São Paulo in Brazil, 265; in the city of São Salvador in America, 353. The Immaculate Heart of the Blessed Virgin Mary. Formula of consecration of Pope Pius XI, 345. The crown is redeemed by the Blessed Virgin Mary "of Uribarri," 221. Delanoue, Venerable Joanna. Decree regarding miracles for beatification, 39; Decree regarding "Tuto," 46. De Stotzlngen, Father

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Fidelis, O.S.B. The Most Reverend congratulates him for ten years since he made his religious vows, 35; and for the centennial celebration of the death of Saint Odo, Abbot, 368. Dioceses: — separated: the Sathmar and Magnovarad Latin dioceses, 28. — newly erected: Tagbilaran, 25; Oliveira, 121; Pueblo, 190; Leopoldina, 326. — dismembered: the Name of Jesus, or Cebu diocese, 25; the Belo Horizonte diocese, 121; the Denver diocese, 190; the Mariana diocese, 326; the Juiz de Fora diocese, 326. — suffragan: Tagbilaran of Cebu, 25; Oliveira of Belo Horizonte, 121; Pueblo of Denver, 190; Cheyenne of Denver, 192; Leopoldina of Mariana, 326. — A request is made for a new diocese to be erected by the Sacred Congregation for Propaganda Fide, 347. Dispensation from matrimonial impediments according to canon 81, in conjunction with canon 1045. See Impediments. The daily income is received by the canon while performing the function of a synodal judge, 300. Droste zu Visehering (S. D.) Maria, or Maria of the Divine Heart. Decree of introduction of the cause of beatification, 41.

[*Latin ed. p. 431*]

Index rerum 431 analyticus. The Church, a friend to all truth and therefore never opposed to the progress of sciences, is proclaimed by the Holy Father, 344. See Missio Ecclesiae Christi. See Scientia. Catholic education for children born before marriage is subject to cautions in mixed marriages, and there is a grave obligation of divine law, 22. The Archbishopric of Argentina, 242; of Colombia, 247; of the Philippine Islands, 356: the Holy Father urges bishops, through councils and exhortations, to promote the Catholic Action. Bishops. The power to grant the papal blessing and to grant partial indulgences is increased, 240. Bishops of the Philippine Islands. The Holy Father commends to them the proper training of the clergy, the duties of Catholic Action, the frequent practice of spiritual exercises, and care for the workers and the poor, 252 ss. Eucharist: the mystery of faith, 266; the mystery of love and union, 267; the mystery of life, 268; illustrated to the faithful of Brazil by the Holy Father. Physical examination of spouses. When it can be omitted in cases of impotence and consummation, 200; with what precautions it should be performed, 201. Experiments for beatification or canonization before the Pontifical Commission. How these can be divided, 232. Funeral rites with Mass, celebrated on Sundays or holy days of obligation, 206. Father Martin Stanislaus Gillet. The Holy Father, writing to him, exalts and illustrates the outstanding merits of Saint Thomas Aquinas and Saint Albert the Great, Doctors of the Church, and presents them as examples to be imitated, 99. Father Ambrose Giner. The Holy Father congratulates him on the centenary celebrations of the Monastery of Novacella, 280. Louis M. Grignion de Montfort (Blessed). Decree on miracles for canonization, 44. The power to grant indulgences is increased for Abbesses and Prelates of titular sees, Vicars and Prefects Apostolic, Bishops, Archbishops, and Cardinals, 240. - The power to grant

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the papal blessing together with a plenary indulgence, as mentioned in canon 914, is increased, 240. Father Yen Ferrini (Contardus). Decree on miracles for beatification, 174. Boundaries: - changed between the dioceses of Ferretra and Biturgense, 37; of Paderborn and Hildesheim, 202; of Agri and Cássova, 294; of Fünfkirchen and Veszprém, 295. - declared between the Apostolic Vicariate of Ouagadougou and the Apostolic Prefecture of Ghardaia, 301. - declared between the dioceses of Laibach and Trieste, 231. Prayers: The Ordinary must submit the censures, 149. Sources of economics. See Comparison. Funeral services. See Funeral rites with Mass. Spain. - The rules of discipline and the method of studies for seminaries, proposed by the Episcopal Conference, are commended by the Holy Father, 224. - The merits of the seminaries and the clergy of Spain are praised by the Holy Father, 224. - Work of ecclesiastical vocations, 227. - The Holy Father encourages the Moderator and his advisors and administrators of the nation of Spain, 227. - and the Seminary and University of Comillas, 228. - Praise, hope, and wishes of the Holy Father for its government and people, 372. - See Pontifical College of Spain. Ignatius of Loyola (Saint). Resumption of the cause for canonization, 380. Matrimonial impediments. The Ordinary, by virtue of canon 51, together with canon 1045, can dispense from them within the limits of canon 81, even if all preparations for marriage have not yet been made, 241. Incardination of a secular religious who has been laicized. Regarding the tacit extension of the probationary period, 241. Indulgences: - increased for the act of reciting the penitential rosary, 239. - those that can be granted by virtue of canons 323, 294, 349 § 2 n. 2, 274 n. 2, and 239 § 1 n. 24 are increased, 240. - granted to those who recite the formula of consecration to the Immaculate Heart of Mary, instituted by Pope Pius XI, 346. Plenary indulgence: - during the jubilee year of Pope Pius XI, to be earned and applied by priests celebrating the Holy Sacrifice of the Mass, 153. - attached to the papal blessing. See Papal blessing. - attached to crucifixes, to be earned only at the hour of death, 303. - granted to those who recite the pious invocation "Jesus, have mercy on me" during aerial incursions, 382.

[*Latin ed. p. 432*]

Index of Subjects:

Institutions to be maintained among nations, so that a new order of peace may endure, which ensure the faithful execution of agreements and eliminate its obstacles, 18. An institution for the protection of charitable and religious works was established in the Vatican City, 217. Instruction. See Norms. The integrity of each nation in establishing a new MSS, 17. Introduction to the cause of beatification: Venerable Mary Droste zu Vischering, also known as Mary of the Divine Heart, 41; Venerable Bernard Maria of Jesus, 172; Venerable Margaret Sinclair, also known as Margaret of the Five Wounds, 207; Venerable Mary Clotilde of Savoy,

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377. Investigations in matrimonial cases concerning impotence and consummation, 200. The right to bury religious women, which, according to canon 615, is not exempt from the jurisdiction of the local Ordinary, belongs to the chaplain, 50. — In the city of Arco, it does not apply to the Religious Franciscans and Capuchins, but to other secular priests who serve in the parish, 103. Synodal judges who are also Capitulars receive daily distributions while performing their duties as judges, 300. His Eminence Cardinal Dominic, having completed ten years of priesthood, is praised and honored with votes, 34. Lay faithful. Their role with regard to the Catholic Action. 245. The sanctuary of the Blessed Sacrament. Electric lighting may be used for it, at the discretion of the Ordinary and in the presence of wartime conditions, 112. Reverend Father Wlodimir Ledóchowski. The Bishop congratulates him for the tenth anniversary of the Pontifical Seminary of Comilla, 228. The moral law is the foundation of the new order, 16. The freedom of each nation in establishing a new order, 17. Books of piety, even if small, and prayer leaflets must be submitted to the prior censorship of the Ordinary, 149. Books prohibited. See Prohibition of books. Electric lights before the Blessed Sacrament and during sacred functions: when they may be used, 112. Lusitania. — The gratitude, 314; faith, 316, and supplications 317, of the faithful towards Blessed Mary. — The Bishop's wishes for his Bishops and clergy, the government, and the people, 319. His Eminence Cardinal Aloisius Maglione. In response, the Bishop initiated public prayers to promote peace, 125. Reverend Father Joseph Ramirus Marcone. The Bishop congratulates him on the centennial of the death of Saint William, Abbot, 278. Materialism. See Alienation from God. Mathematics. See Science. A spouse may accuse the other, even if the impediment or nullity of the marriage was caused by the other spouse, either directly or indirectly, or by deceit, 241. — See Matrimonial impediments. A doctor must be present in the examination of a woman who is a party to a marriage case, concerning impotence or consummation, or of women who have undergone an examination, 201. Minorities. See Peculiarities. Funeral Mass: what rules govern it, 206. The mission of the Church of Christ has never failed, 12; those who are infected with it, 12 ff. Missions. See Association... for missions. The monastery of nuns of the Order of Saint Benedict, separated from Saint Magnus, is under the jurisdiction of the ordinary Abbey of "nullius" Saint Paul of Rome and is incorporated into the diocese of Amerina, 296. Nations. See New order and its essential presuppositions, 15-18. — See Science. Norms: — to be observed in order to obtain from the Apostolic Datary the granting of non-consistorial benefices, which are reserved to or devolved to the Apostolic See, 113. — concerning the prior requirements for establishing a new mission, to be obtained from the Sacred Congregation for the Propagation of the Faith, 347. Sources of economy and prosperity. See Comparison. The ecclesiastical vocation

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in the dioceses of Spain, 227. The Ordinary and the tacit extension of the probationary period with regard to the incardination of a secular religious, 241. Ordinaries: — of places must prohibit consultations with radioesthesia regarding the circumstances of persons and divine events, and must warn them, and, if the case warrants, refer them to the Holy Office, according to the Decree, 14$.

[*Latin ed. p. 433*]

Index of Ordinary Matters: — After prior censorship and with the utmost caution, permission is granted to publish books, even small devotional and prayer pamphlets, according to Decree 149. — See Impediments to marriage. The new order, to be established in human society, demands more from men, 15; from all peoples, 16; so that moral law may prevail as the foundation. The essential presuppositions for establishing a new order among peoples are: 16, 18. Pacts must be observed so that a new order of peace may endure, 18. See Institutions among peoples. Heavenly patrons are declared: St. Albert the Great for cultivators of natural sciences, 89; Bl. Mary of Uribarri for the archpresbyteral region of Durango, 220; Bl. Mary the Virgin Immaculate for Catholic soldiers of the United States of America, 221; Bl. Mary the Virgin "Consolata" for the city of Torino, 222; St. William of Aquitaine for the region of Irpinia, 277; Bl. Mary Immaculate as the primary and St. Virgins Pudentiana and Rosa as secondary patrons of the Philippine Islands, 336. Peace, resulting from justice joined with charity, which Pope Pius XII desired, instilled, and implored, 5-21, 125, 164, 174, 199, 338, 344, 355, 371. The particularities of the culture and language of national minorities must not be He suppresses the truth, 17. Persecution against Religion and the Church: — must be excluded in establishing a new order, 18. — The Most Reverend deplores it, which now rages in some regions, 19. — The faithful who suffer for the Church are commended by the Most Reverend, 198. Pope Pius XII: — illustrates the truths of the Apostles' Creed and proclaims them, 128 ff. — In the year 25 after the beginning of his episcopate, he addresses all the sons of the world, 154; also, the faithful gathered in the Vatican Basilica, 167. — During the jubilee year of his episcopate, he grants to each priest the privileged faculty of the altar, 153. — He addresses the legate of Spain, 372. — Catholic Action. See Catholic Action. — He deplores the evils of war and seeks to mitigate them, 7, 11 ff., 125, 164. Acta, vol. IX, n. 13. — 31-12-1942. Analytical index, 433. Pope Pius XII: — seeks to restore peace, 10 ff., 164. — He urges prayers and supplications for peace, 8, 125, 154, 166, 168, 317, 355. — His confidence in Bl. Mary for obtaining peace, 126, 317. — And the "new order" to be established after the war, 9, 15-18, 283 ff., 344. See New Order. — He blesses those who offer their help in works of charity for the victims of war, 21, 154. Apostolic Prefects. The faculty of imparting the papal blessing and granting partial indulgences is increased, 240. Apostolic Prefectures: — erected as

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Apostolic Vicariates: of Bandung, 185; of Surabaya, 187; of Poerwokerto, 188; of Fengsiangfu, 332. — Newly erected, of Gao, 330. — The Prefecture of Ghardai is expanded, 301. — A request is made for the erection of a new one, 347. Prelates "nullius." The faculty of imparting the papal blessing and granting partial indulgences is increased, 240. The Pompeian Prelature with the Pontifical Shrine of Bl. Mary of the Most Holy Rosary. Concerning the law by which it is governed, 203. Prayers. See Books of devotion and prayer pamphlets. The tacit extension of the probationary period for a secular religious for incardination, 241. Proscription of books: M. D. Chenu, 37; L. Charlier, 37; Otto Karrer, 100; E. Buonaiuti, 375. The ecclesiastical province, newly erected, of Verissa, 192. Boys should be encouraged to pray for peace, 127. A prior request for the erection of a new mission is obtained from the Sacred Congregation of Propaganda Fide, 347. Radiesthesia. Clergy should abstain entirely from consultations regarding radiesthesia concerning the circumstances and events of persons, and superiors of the clergy, both secular and regular, should admonish those who transgress, and, if the case warrants, refer them to the Holy Office according to Decree 148. Religious and consultations regarding radiesthesia. See Radiesthesia. A secular religious and the tacit extension of the probationary period before incardination, 241. His Excellency, Father Daniel. The Most Reverend congratulates him for the decrees enacted in the assembly of bishops of Bolivia concerning the seminaries and the proper institution of the clergy, 233. 29.

[*Latin ed. p. 434*]

434 Index rerum S Sacerdotes. Their office concerning the Catholic Action, 244, 250, 257. Secular celebrations: — of the founding of the Society of Priests by St. Sulpitius, 94; of the Apparition of the Blessed Virgin Mary in the church of St. Andrew "delle Fratte" in the City, 275; of the death of St. William, Abbot, 277, 278; of the founding of the Monastery of Novaeile, 280; of the death of St. Odo, Abbot, 368. Salvador. The Supreme Pontiff congratulates the President and the Administrators of the Republic, 356; He gives his blessing to the clergy and the people, 375. Sanctuary of Pontifical Pompeii. See Basilica Pontifical of Pompeii. Science. Its mission to achieve a new order of justice and peace in human society is commended by the Supreme Pontiff, 344; The science of mathematics is declared by the Supreme Pontiff to be a bond of cooperation in human society, 370. — Both divine and human sciences are sisters highly esteemed by the Church, 371, and from their study and progress, the Supreme Pontiff perceives and hopes for peace, 371. Schools of Paleography and Diplomatics and of Librarianship in the Vatican, 387. The security of each nation must be restored in the new order, 17. Sentences in matrimonial cases concerning impotence and consummation. The precautions to be observed, 201. Sinclair (S. D.), Margaret, or, St. Margaret of the Five Wounds. Decree of introduction of the

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cause of beatification, 207. Seminaries: in Spain, 224, 228; the founding of one in the Bolivian Nation, and the encouragement by the Supreme Pontiff for the clergy, the Catholic Action, and the faithful to foster its cause, 237; in the Philippine Islands, 254; the interdiocesan seminary of St. Salvador in America, 356. Analyticus *Stot?ingen. See De Stotzingen. Apostolic Creed. The truths of the Creed are explained by the Supreme Pontiff, 128. T Tactus of the penitential rod. See Indulgence. St. Thomas (S.) Aquinas is exalted by the Supreme Pontiff for his merits in divine and human science, 99. Torres R., Anthony. The Supreme Pontiff congratulates him for ten years since the founding of the Pontifical College in the City of Spain, 124. Trophy of the Prince of the Apostles in the Vatican crypt, 163. U. University of Studies of Cornilia. The Supreme Pontiff confirms the privileges already granted to it, 229. V. Apostolic Vicariates: — divided: of Ouagadougou, 301, 330; of Beni, 329, 361; of Bobo-Dioulasso, 330; of Bamako, 350. — newly established: of Bandoeng, 185; of Soerabaia, 187; of Poerwokerto, 188; of Pando, 329; of Reyes, 361. — A request is made for a new Vicariate to be established, 347. Apostolic Vicars. The power to impart the papal blessing and to grant partial indulgences is increased, 240. A parochial cooperating vicar, by reason of canon 476 § 6, cannot validly assist at marriages in the exercise of his office, 50. Violation of the liberty, integrity, and security of each nation. This must be excluded in establishing a new order of peace, 17. Tactus of the penitential rod. See Indulgence. Certain corrections in vol. XXXIV (1942) of the Commentary on the Acta Apostolicae Sedis. Page 9, line 18: instead of ”entra,” read ”entro.” 233, ”3 textus”: instead of ”Copagabanam,” read ”Oopacabanam.” 248, ”3”: instead of ”qua eant,” read ”queant.” 248, ”9”: read ”hominum” ”participationem.”

[*Latin ed. p. 435*]

The thirtieth-fourth volume of the official commentary, ”Acta Apostolicae Sedis,” is completed on the thirty-first day of December in the year 1942, by the Polyglott Presses of the Vatican.

[*Latin ed. p. 436*]

In the fourteenth year of the City of Vatican, on Saturday, the sixteenth of January, 1943, Number 1. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City of Vatican. Pontificate of His Holiness Pope Pius XII – Year II, Number XIX. Decree of the Governor of the State concerning the issuance of a series of commemorative postage stamps for the twenty-fifth anniversary of the Episcopal Consecration of the Supreme Pontiff, Pope Pius XII. January 16, 1943. THE GOVERNOR OF THE STATE. Having considered Article 5, paragraph first, of the fundamental law of the City of Vatican, of June 7, 1929, number 1, as well as articles 2 and 20, letter e), number 5, of the law on the sources of law, of June 7, 1929, number II; Having considered the decree of the Governor of the State of the

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City of Vatican concerning the postal service, of July 30, 1929, number VIII; Having heard the opinion of the General Counselor of the State; DECREES: Article 1. The issuance of a series of commemorative postage stamps for the twenty-fifth anniversary of the Episcopal Consecration of the Supreme Pontiff, Pope Pius XII, is authorized, to be used for payment.

[*Latin ed. p. 437*]

2. *Acta Apostolicae Sedis* – Supplement to the regulations concerning postal correspondence originating from the Vatican City. *Article 2.* – The value of the individual postage stamps as specified in the preceding article shall be, respectively, 25 centesimi, 80 centesimi, 1.25 lire, and 5 lire. *Article 3.* – The postage stamps shall be printed using the rotogravure process with the following characteristics: dimensions: 30x40 mm, including margins; vignette: depicts a detail of the episcopal consecration ceremony of Monsignor Eugenio Pacelli, now Pope Pius XII, may he reign happily, which took place in the Sistine Chapel on May 13, 1917, specifically during the singing of the Te Deum, when the consecrator, Pope Benedict XV, vested in the tunic, dalmatic, and planeta, with the fan and sacred pallium, stands before the throne, while the consecrated, Monsignor Eugenio Pacelli, also in pontifical vestments, with mitre, gloves, and ring, and holding the pastoral staff, sits before the altar upon which the Canon is opened. At the top, incorporated into the scene, is the inscription: *ANNO XXV AB-INITO EPISCOPATU*. At the bottom, a cartouche bears the inscription: *POSTE VATICANE - MCMXLII*; to the left is the word *LIRE*, to the right the indication of the value of the individual postage stamps in Arabic numerals; colors: green for the values of 25 centesimi; sepia for the values of 80 centesimi; blue for the values of 1.25 lire, and slate gray for the values of 5.00 lire. *Article 4.* – The postage stamps referred to in the preceding articles shall be valid for the payment of postal charges from the date of entry into force of this ordinance until December 31, 1943, but their sale by the postal offices shall cease on May 13, 1943. *Article 5.* – This ordinance shall be published, in addition to the usual methods, by posting it on the door of the offices of the Governatorate and in the courtyard of St. Damasus, and shall take effect on the same day as its publication. Vatican City, January 16, 1943. THE GOVERNOR, CAMILLO SERAFINI.

[*Latin ed. p. 438*]

In the year 1942, in the City of Vatican, on Tuesday, the first of September, Acta Apostolicae Sedis, Supplement to the Laws and Decrees of the City State of Vatican, Volume IV, Number XVI. Decree of the Governor of the State concerning the issuance of a series of commemorative postage stamps commemorating the charitable works of the Supreme Pontiff, Pope Pius XII, during the present war.

September 1, 1942.

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THE GOVERNOR OF THE STATE,

Having considered Article 5, Chapter 1, of the fundamental law of the City of Vatican, June 7, 1929, No. 1, as well as Articles 2 and 20, letter c), No. 5, of the law on the sources of law, June 7, 1929, No. 11;

Having considered the Decree of the Governor of the State of the City of Vatican concerning the postal service, July 30, 1929, No. VIII;

Having heard the opinion of the General Counselor of the State;

DECREES:

Article 1. The issuance of a series of three types of commemorative postage stamps commemorating the charitable works of the Supreme Pontiff, Pope Pius XII, during the present war, is authorized, to be used for the payment of taxes relating to correspondence originating from the City of Vatican.

[*Latin ed. p. 439*]

Acts of the Apostolic See, Supplement, Article 2. – The value of the individual postage stamps mentioned in the preceding article shall be, respectively, 25 centesimi, 80 centesimi, and 1.25 lire.

Article 3. – The postage stamps shall be printed in rotogravure with the following characteristics: dimensions: 30 x 40 mm, including the margins; vignette: a crowd of people facing the background, where at the top appears the face of the Redeemer surrounded by a halo; inscriptions: at the top: *FLAGRANTE BELLO MISEREOR SUPER TVRBAM*; at the bottom, in the center, on three lines: POSTE VATICANE MCMXLII; on the sides, the indication of the value in numerals, surmounted by the abbreviated word "CENT" for the values of 25 and 80 centesimi, and by the word "LIRE" for the value of 1.25 lire; colors: green for the values of 25 centesimi; brown for the values of 80 centesimi, and blue for the value of 1.25 lire.

Article 4. – The postage stamps referred to in the preceding articles shall be valid from the date of entry into force of the present ordinance.

Article 5. – The present ordinance shall be published, in addition to the usual methods, by posting it on the door of the offices of the Governatorate and in the Courtyard of St. Damasus, and shall enter into force on the same day as its publication.

Vatican City, September 1, 1942.

THE GOVERNOR,

CAMILLO SERAFINI.

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[*Latin ed. p. 440*]

Vatican City, Saturday, October 10, 1942
No. 2

ACTA APOSTOLICAE SEDIS

SUPPLEMENT TO THE LAWS AND REGULATIONS OF THE STATE OF THE CITY OF VATICAN

Pontificate of His Holiness Pope Pius XII - Year IV

No. XVII. - Ordinance of the Governor of the State concerning the use of machines for the franking of postal correspondence.

October 10, 1942

THE GOVERNOR OF THE STATE

Having considered Part 5, Chapter 1, of the fundamental law of the City of Vatican, dated June 7, 1929, No. 1, as well as Articles 2 and 20, letter c), No. 5, of the law of June 7, 1929, No. 2, concerning the sources of law;

Having considered the ordinance of July 30, 1929, No. VIII, concerning the postal service;

Having considered the ordinance of January 10, 1933, No. XXXVII, concerning the use of machines for the franking of postal correspondence;

Considering the expediency of issuing new regulations on the same subject;

Having heard the opinion of the General Counselor of the State;

ORDERS:

Article 1. - The franking of correspondence originating from the City of Vatican may be carried out by senders duly authorized, by applying, on each postal item, imprinted marks.

[*Latin ed. p. 441*]

6. [These machines] shall be equipped with devices indicating the value corresponding to the duties owed, according to the tariffs in force, to the Administration.

Art. 2. - Authorization for the use of the postage-marking machines is granted by the Governor, upon request from those interested, provided that, at his sole discretion, he deems it opportune, and subject to all the conditions set forth in the granting document.

Art. 3. - The characteristics of the postage marks are determined, in each individual case, by a decree of the Governor.

Art. 4. - The provision of the dies for the postage-marking machines is reserved to the Governorate.

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Art. 5. - Ordinance No. XXXVII of January 10, 1933, is revoked.
Art. 6. - This ordinance shall take effect on the same day of its publication.
Vatican City, October 10, 1942.

THE GOVERNOR, CAMILLO SERAFINI.

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